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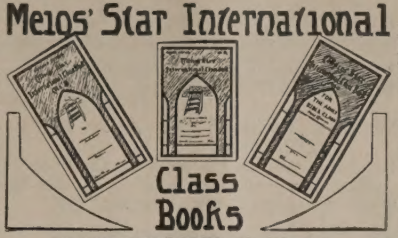

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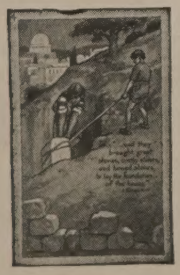

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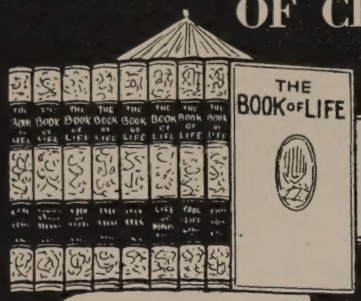

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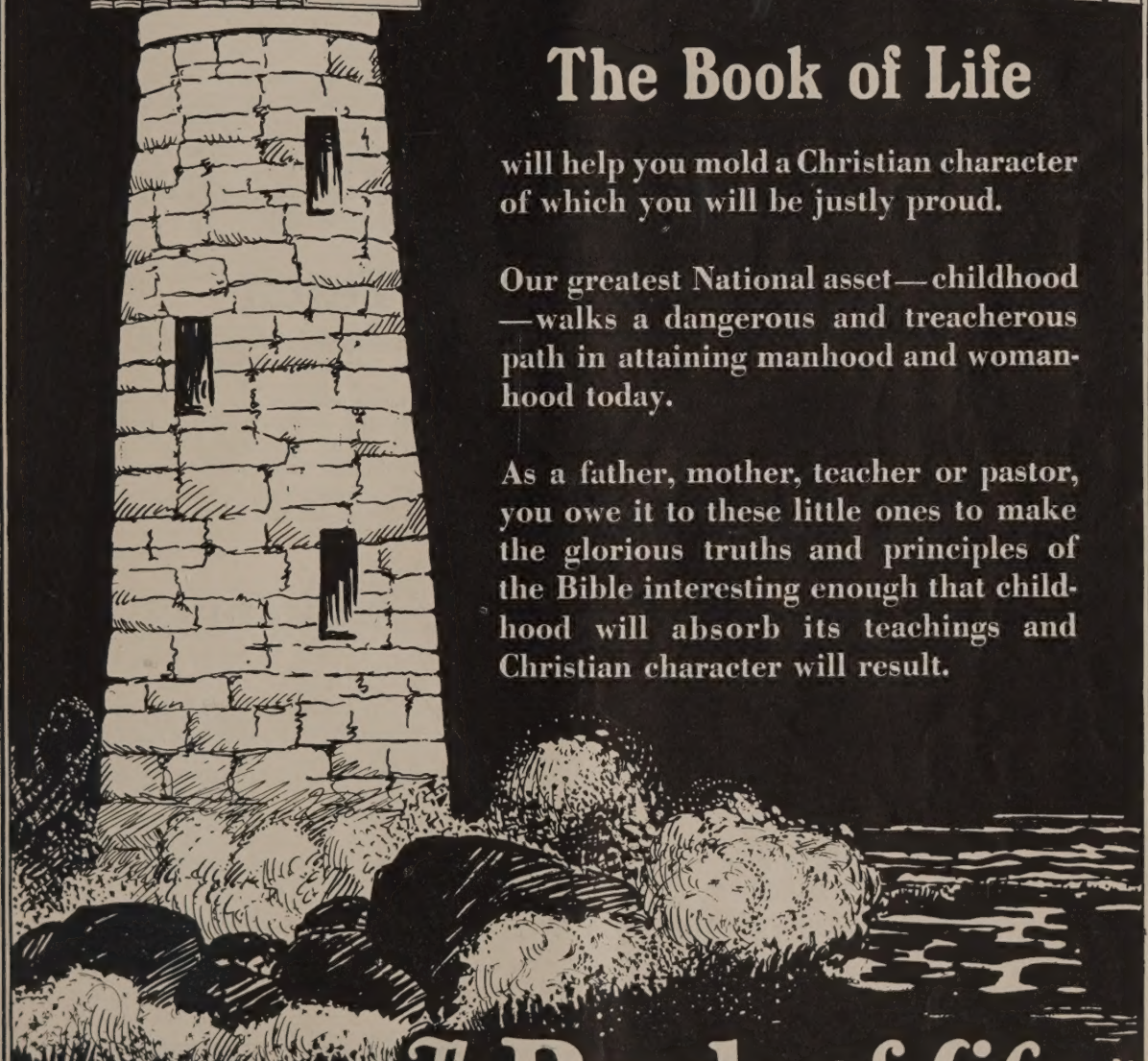

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JESUS CHRIST, EXECUTIVE*

By Bruce Barton

THERE ARE times when nothing a man can say is nearly so powerful as saying nothing. Every executive knows that instinctively. To argue brings him down to the level of those with whom he argues; silence convicts them of their folly; they wish they had not spoken so quickly; they wonder what he thinks. The lips of Jesus tightened; his fine features showed the strain of the preceding weeks, and in his eyes there was a foreshadowing of the more bitter weeks to come. He needed that night's rest, but he said not a word. Quietly he gathered up his garments and started on, his outraged companions following. He had been working with them for three years . . . would they never catch a true vision of what he was about? He had so little time, and they were constantly wasting his time. . . . He had come to save mankind, and they wanted him to gratify his personal resentment by burning up a village! . . .

OTHER leaders in history have had that superiority to personal resentment and small annoyances which is one of the surest signs of greatness; but Jesus infinitely surpasses all. He knew that pettiness brings its own punishment. The law of compensation operates inexorably to reward and afflict us by and through ourselves. The man who is mean is mean only to himself. The village that had refused to admit him required no fire; it was already dealt with. No miracles were performed in that village. No sick were healed; no hungry were fed; no poor received the message of encouragement and inspiration—that was the penalty for its boorishness. As for him, he forgot the incident immediately. He had work to do. . . .

FOR FORTY days and nights the incessant fight went on, but once settled, it was settled forever. In the calm of that wilderness there came the majestic conviction which is the very soul of leadership—the faith that his spirit was linked with the Eternal, that God had sent him into the world to do a work which no one else could do, which—if he neglected it—would never be done. Magnify this temptation scene as greatly as you will; say that God spoke more clearly to him than to any who has ever lived. It is true. But to *every* man of vision the clear Voice speaks; there is no leadership where there is not a mystic. Nothing splendid has ever been achieved except by those who dared believe that something inside themselves was superior to circumstance. . . .

FIRST OF all he had the voice and manner of the leader—the personal magnetism which begets loyalty and commands respect. The beginnings of it were present in him even as a boy. John felt them. On the day when John looked up from the river where he was baptizing converts and saw Jesus standing on the bank, he drew back in protest. "I have need to be baptized of thee," he exclaimed, "and comest thou to me?" The lesser man recognized the greater instinctively. We speak of personal magnetism as though there were something mysterious about it—a magic quality bestowed on one in a thousand and denied to all the rest. This is not true. The essential element in personal magnetism is a consuming sincerity—an overwhelming faith in the importance of the work one has to do. . . .

THIS BLAZING conviction was the first and greatest element in the success of Jesus. The second was his wonderful power to pick men, and to recognize hidden capacities in them. It must have amazed Nicodemus when he learned the names of the twelve whom the young teacher had chosen to be his associates. What a list! Not a single well-known person on it. Nobody who had ever made a success of anything. A haphazard collection of fishermen and small-town business men, and one tax collector—a member of the most hated element in the community. What a crowd!

Nowhere is there such a startling example of executive success as the way in which that organization was brought together. Take the tax collector, Matthew, as the most striking instance. His occupation carried a heavy weight of social ostracism, but it was profitable. He was probably well-to-do, according to the simple standards of the neighborhood; certainly he was a busy man and not subject to impulsive action. His addition to the group of disciples is told in a single sentence:

"And *as Jesus passed by*, he called Matthew."

Amazing. No argument; no pleading. A smaller leader would have been compelled to set up the advantages of the opportunity. "Of course you are doing well where you are and making money," he might have said. "I can't offer you as much as you are getting; in fact, you may have some difficulty in making ends meet. But I think we are going to have an interesting time and shall probably accomplish a big work." Such a conversation would have been met with Matthew's reply that he would "have to think it over," and the world would never have heard his name.

There was no such trifling with Jesus. *As he passed by* he called Matthew. No executive in the world can read that sentence without acknowledging that here indeed is the Master.

He had the born leader's gift for seeing powers in men of which they themselves were often almost unconscious. . . .

*Extracts, used by permission, from Chapter One of Bruce Barton's book, The Man Nobody Knows, a Discovery of Jesus. 220 pp. Price $2.50. Published by the Bobbs-Merrill Company, Indianapolis. Copyright 1924 and 1925. A book which should be in every home in America.

HAVING gathered together his organization, there remained for Jesus the tremendous task of training it. And herein lay the third great element in his success—his vast unending patience. The church has attached to each of the disciples the title of Saint and thereby done most to destroy the conviction of their reality. They were very far from sainthood when he picked them up. For three years he had them with him day and night, his whole energy and resources poured out in an effort to create an understanding in them. . . .

JESUS NEVER lost his patience. He believed that the way to get faith out of men is to show that you have faith in them; and from that great principle of executive management he never wavered.

Of all the disciples Simon was most noisy and aggressive. It was he who was always volunteering advice, forever proclaiming the staunchness of his own courage and faith. One day Jesus said to him, "Before the cock crows tomorrow you will deny me thrice." Simon was indignant. Though they killed him, he cried, he would never deny! Jesus merely smiled—and that night it happened. . . . A lesser leader would have dropped Simon. "You have had your chance," he would have said, "I am sorry but I must have men around me on whom I can depend." Jesus had the rare understanding that the same man will usually not make the same mistake twice. To this frail, very human, very likable ex-fisherman he spoke no word of rebuke. Instead he played a stroke of masterstrategy. "Your name is Simon," he said. "Hereafter you shall be called Peter." (A rock.) It was daring, but he knew his man. The shame of the denial had tempered the iron of that nature like fire; from that time on there was no faltering in Peter, even at the death.

LEADERSHIP TRAINING IN RELIGIOUS EDUCATION

By Hugh S. Magill

EVERY FRIEND of religious education must recognize the fact that, other things being equal, a trained teacher or superintendent is more efficient, and consequently more valuable to the cause, than one who is not trained. The success or failure of the present continent-wide movement for an adequate program of religious education will depend very largely in every church and community upon whether or not a supply of trained leaders and teachers is developed. The churches must realize this basic fact just as the public schools have come to realize it, and act accordingly. In our public school systems millions of dollars are expended annually in the training of teachers, supervisors, administrators, and specialists, and it is conceded that no expenditures bring larger returns. Sound educational principles, efficiently administered and practiced, are as essential to the success of religious education as to general education, and the application of such principles is in no wise incompatible with the preservation and development of the highest spiritual values.

* * *

IT IS encouraging to note that the churches are awakening to this fact and that the denominational boards are placing more emphasis on the training of leadership. But, in perfect frankness, it must be conceded that there is a serious lack of educational consciousness on the part of many who are responsible for the programs of religious education of our local churches and communities. It is difficult to understand or explain why the same Christian people who insist that the highest educational standards shall be maintained in their public schools, seem so careless and indifferent regarding the lack of such standards with respect to administration, supervision and teaching in their Church schools. Is it not highly essential that programs of religious education, both denominational and interdenominational, shall be promoted and administered by persons with an educational point of view?

* * *

THE INTERNATIONAL Council is definitely committed to a thorough system of leadership training in the field of religious education. This system begins with the local interdenominational class and training school, and extends up through the state and International training schools. Each of the cooperating denominations has its own training program which is closely correlated with the International program. Efforts are being made to establish different levels of training suited to the various needs and capacities of the students, and to work out plans for progressive development through a well correlated system. The International Council and its auxiliary State Councils are particularly responsible for the development of training schools in local communities and the State and International Summer Schools for Leadership Training. Of course higher training must be given in colleges, universities and graduate schools.

* * *

THE STANDARD Training School offers the best opportunity for reaching an increasing number of students. The State and International Summer Training Schools were higher in standard and more largely attended during the past summer than ever before. But it is evident that if any large proportion of the leaders and teachers of our Church schools are to be reached it will have to be through local training schools. The courses of study and all other requirements for interdenominational schools have been determined by

the International Council, on the recommendation of the Committee on Education, representing all the cooperating forces. The cooperating denominations accept the International Council standards in their denominational training schools, and recognize the International Council as the accredited agency for the exchange of credits. When an interdenominational training school meets the requirements of the International Council with respect to educational standards, it is approved as a standard training school and credits earned by its students are accepted by the cooperating denominations.

* * *

EVERYONE in any way responsible for the development of a program of religious education should earnestly promote local training schools. Interdenominational schools, when organized and conducted in accordance with the International Council requirements, belong to the denominations and local churches, and should be promoted as their cooperative agency for teacher training. While it is true that there were more than twice as many Standard Training Schools in 1924-25 as in the previous year, there should be thousands of such schools where there are now hundreds. In every city or community where there is a group of churches, each conducting a Church school, there should be an interdenominational training school, unless the needs of the community for teacher training are adequately met by denominational classes or schools. Our vision has been too limited. We have been content with too little and thereby belittled our work.

* * *

EVERY STATE Council of Religious Education should actively promote the setting up of training schools to be organized under local councils of religious education, each administered by a local board of school administration. It is gratifying to note that many State Councils are giving special attention to this very important phase of their work. The International Council requirements are given in detail in Educational Bulletin No. 3, revised in 1925. The provisions for the management of a Standard Training School are as follows: "The direction of the school shall be vested in a Board of School Administration, organized under a Council of Religious Education, it being understood that the cooperating churches, as such, shall be represented on this Council. Where there is no local Council of Religious Education, the Board of School Administration shall be so constituted as to be representative of the cooperating churches. The membership of this Board should be composed of Christian leaders who are thoroughly qualified by training and experience to perform their duties intelligently and effectively. The Board of School Administration is responsible for maintaining the credit requirements of the International Council, for selecting the dean and faculty, and for the general administration of the school."

* * *

THE MOST important officer of a Standard Training School is the dean. The provisions of the International Council with respect to this position are as follows: "The dean is the executive officer of the Standard Training School. From the standpoint of administrative ability, experience, vision and educational qualifications, he should represent the best that can be secured. The dean selected shall be known to have a knowledge of and to hold a sympathetic attitude toward a constructive program of religious education. Upon him will rest the responsibility for maintaining educational standards, outlining the curriculum, nominating the faculty for election by the Board of School Administration, presiding at faculty meetings, making reports to the International Council, and supervising all other matters pertaining to the organization and management of the school."

* * *

DETAILED requirements have been established by the International Council with respect to the qualifications of teachers, courses of study, textbooks, equipment, duration and attendance, study periods, enrollment regulations, credits, grades, reports and awards. Educational Bulletin No. 3, giving all this information, can be obtained from the State Council Secretaries, Denominational Boards or from the International Council. Regulations of the International Council provide that the final interpretation and administration of interdenominational leadership training standards shall be vested in the Department of Leadership Training of the International Council. But requests for approval of interdenominational schools and instructors should come to the Department of Leadership Training of the International Council through their respective State Councils bearing their recommendations.

* * *

Summing up the situation, we would emphasize the following points:

THAT trained superintendents, supervisors, teachers and leaders are as urgently needed in religious education as in general education.

THAT our Protestant Churches and Christian people generally must be awakened to a realization of this need.

THAT the denominations and local churches now have, in addition to their denominational programs, an accredited interdenominational agency for teacher and leadership training.

THAT the requirements for these cooperative training schools have been agreed upon and accepted by all, and that such schools should be established and conducted in thousands of cities and communities.

THAT while it is the privilege of state and local councils of religious education to promote the setting up of standard training schools, the local churches through their officers and members must give definite help and support to this important cooperative work if it is to succeed.

THAT the International Council will do all in its power to develop an educational consciousness in religious education throughout the continent, and to promote leadership training.

Beraud

THE WAY OF THE CROSS

An Interpretation by Albert E. Bailey*

THIS PICTURE is not a photograph of what took place nineteen hundred years ago. It is a cross-section of social ideals in the present year of Grace.

Jesus here stands for a certain theory of life. He is the Cross-bearer, the one by whose bleeding steps the welfare of man is advanced. He is the principle of self-sacrifice for the common good. His purpose is not to obtain wealth or power or ease for himself, or a place in the sun, but to devote all he has and is to the transformation of individual and social character by substituting for the Law of the Jungle the Law of Love.

One might think that such a purpose and such devotion would call forth the unqualified approbation of mankind. Not so says the artist. In the train of the Cross-bearer to be sure there are a few grieving personal friends—Mary Magdalene, the beloved disciple, the Virgin and the other Mary—but the rest are openly hostile or contemptuously indifferent. Some brutalized men show their hatred by blows, others by shouts or gestures of derision. In the dim background to the right among the clenched fists some one carries a torch, a hint that when this Christ is disposed of, fire and blasphemy may rage unchecked through the world. These figures all represent the lower ranges of society, people whose whole life is a struggle for existence, whose dominant reaction to society is hate, and in whose thought meekness is weakness.

On the extreme right are two very different types, a man and a woman who belong to the upper set. The man has on a dress suit, the woman has her decolletee gown, her pearl ropes and jewels. Self-sacrifice is not a part of their program in life; beauty and joy are the highest goods. Pleasures are sweet, luxuries are necessities. Not having suffered they see in this exhibition of suffering only a passing show. Not having thought, they can only smile. Where down-trodden humanity blasphemes and strikes, privileged society is mildly amused. And both alike have no use for the Cross-bearer.

Two other men in this group are more dangerous. They are both respectable; they belong to the white-collar class. The first of these is seen just behind the upper arm of the cross, adding his personal weight to the burden and furnishing to the fury of the masses the directing power of his intelligence. Without him there would be futile rage but no program of action.

*Professor of Religious Art and Archaeology, Boston University School of Religious Education and Social Service. This interpretation and picture used by special permission of Dean Walter S. Athearn, Boston University. (Copyrighted)

He is the organizer, the promoter, the brains of revolution and anarchy. The second of these is in the right foreground, the college professor with the uncalloused hand and the eyeglasses, who is shrewd enough to see that the only way to eradicate Christianity is by education. He applies this theory alike to the gamin in the street and the well-dressed children of fortune. "Take them while they are young" is his slogan. "Train them to scoff at the philosophy of Jesus and to insult his person. Then in another generation we can have things our own way."

This picture was painted in 1912 before the Great War and before the Russian Revolution. Yet what could be more accurately prophetic of the program of Bolshevism? The *Pravda*, official organ of the Bolshevik party, recently declared:

"Religion and Communism are incompatible. The church must be swept out of our path as an obstacle to the progress of culture. Women and young people must be trained for the war on the denizens of heaven, who must all be ejected from the households of the workmen."

Again, Zinovieff, chairman of the executive committee of the Third International, while admitting that Russia was not yet quite prepared to throw overboard Christianity, says:

"We shall pursue our attacks on Almighty God in due time and in an appropriate manner, and we are confident we shall subdue Him in His empyrean. We shall fight Him wherever He hides Himself, but we must go about it more carefully in the future. I have been informed that Boy Scouts are mocking people who are religious and have even imprisoned whole congregations in church while they were worshiping. This is a mistake. Our campaign against God and religion must be carried out only in a pedagogic way, not by violence or force."

Wise Mr. Zinovieff! He has gone the gentleman with the glasses one better.

Over against this picture of hate and violence and blasphemy and irreligious education the artist has set an ordered company. It is his plea for religious education. He has accepted at face value the slogan of the spectacled professor, "Take them early," and has put it to work. So the devoted sister begins with the little ones; she teaches the mother to hold up her baby for the blessing of the Good Man; she teaches the children to pray; she tells the schoolboys that it is better to kneel before the Savior of men than to throw stones at him, it is better to light the taper and take upon one's self the vows of Christian service than to scatter firebrands among the cherished possessions of humanity.

And because the sister exists and teaches, there is hope for mankind. For only so is society established. Religious education counteracts the forces of anarchy and disintegration, and substitutes for the revolution of Individualism and Communism an evolution by which the vital social forces of Christianity are divinely destined to redeem the world.

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WHERE CAN WE GET AN ETHICAL EDUCATION

By Albert John Murphy

THE FOLLOWING study of the ethical reactions of certain educational groups raises a very serious question. Can we get an ethical education in college or in the Sunday school? If not, where can we get it? The question of the social efficiency of the Sunday school representing religious education, and the college representing secular education, is raised by the apparent inability of Sunday-school teachers and college trained people to apply religious and ethical principles to the common affairs of every day living.

A SERIES of forty propositions on important social, ethical, religious, and educational questions was submitted to four groups: (1) One hundred and thirty-five Sunday-school teachers, taking a three year course in religious education, on the whole a pretty fair sampling of the most earnest type of Sunday-school workers, representing eleven denominations of the Protestant faith; (2) Fifty-eight students, Juniors in a course in philosophy, in a college of liberal arts in a large university, reprsenting nine religious faiths, including three Catholics and thirteen Hebrews; (3) A class of twenty-one graduate students in a university course in religious education, representing a number of denominations and including two foreign missionaries, two directors of religious education, ten ministers, and seven undergraduates with a special interest in religious education; (4) A class of fourteen ministerial students in a forward looking theological seminary.

Views of Christianity

WHILE SUCH a study as is here indicated has obvious limitations both as to method and scope, the results have some value as indications of the trend of present conditions. The study showed that sixty per cent of the Sunday-school teachers and fifty per cent of the college juniors thought that a Christian could be adequately defined on a basis of faith alone without any reference to conduct.

Views of the Ethics of Patriotism

SEVENTY-FOUR per cent of the Sunday-school teachers and ninety per cent of the college students seemed to look upon Congress as a sort of Protestant Pope, and infallible authority on matters of righteousness. They believe that "when war is declared the churches should be as ready as other community forces to rally to the support of the government." Of course, this must apply to a similar condition in Germany, Russia and Turkey as well, and means that the church should support war whenever it is declared. One may ask the question, what hope is there of abolishing war on this basis? Have the forces of religious and secular education the outlook which will bring about a warless world? Either these students believe that patriotism is more sacred than righteousness and humanity, or they are still under the historically exploded delusion that each person's own country is always right and others are always wrong. An ethical viewpoint would allow Prussia the same privilege as to delusions. Then why pray, "Thy Kingdom come, Thy will be done on earth"? The study shows that a similar per cent believe that individual conscience should bend to the necessities of national defense.

Attitude Toward Science

FIFTY-NINE per cent of the Sunday-school teachers thought that science which contradicts the Bible is the work of the devil. The unspoken implications inherent in this attitude are worth considering. A religion that is fearful of inquiry discriminates between two kinds of truth, muzzles scientific investigation, is not the kind that can meet the deepest longings of the human heart. The search for truth is one of the noblest aspirations of the human soul. One of the most important duties of religious education is to overcome the provincialism implied in the answer to this question lest young people, thinking religion and science irreconcilable, may give up religion altogether. There is food for thought in the divergence of view here between the Sunday-school teachers and the college students, the difference being represented by fifty-nine in the one case and fourteen in the other.

Views on Racial Relationships

SIXTEEN per cent of the Sunday-school teachers still think that religious principles do not demand the abolishing of anti-racial discrimination. Sixteen per cent is far too large on a question as vital and central in the whole matter of Christian living as this one is. It means simply that we let our feelings rule over our intelligence on matters of religious principles.

Views on Criminology

MORE THAN half of the Sunday-school teachers and college students in this day of enlightened criminology still think that society's primary duty to the criminal is to punish him. One is tempted to ask, are they of the opinion that the *lex talionis* really applies here as a religious or ethical principle? Is their theory that the criminal produces himself and that society is in no wise responsible? The implication in the answer is that we are after some impossible and hideous abstract justice rather than the cure of crime by a diagnosis and treatment of its causes. There was a day when the insane and epileptic were punished and beaten because of their unsocial actions. The same ethics in regard to criminals seems to be prevalent today. Shall we, in the face of the evidence we have before us, exhibit the ethics of the head hunters and the witch burners? Should not some questions be raised as to the efficiency of religious education, and college education for that matter, which will let the majority of the students get by with such ideas as this?

Is It Lack of Discernment?

IN AN EFFORT to explain this rather startling condition one is driven to the conclusion that the fault is rather in a lack of discernment than in ethical outlook, but even on this basis, what hope is there for democracy when college students cannot think out the ethical implications of such a simple statement as this; namely, "The primary duty of society toward all criminals justly convicted of crime is to make them pay the penalty for their wrong doing." If college students and Sunday-school teachers cannot see the bad ethics in this statement, what can we expect of the children and the vast majority who are neither Sunday-school teachers nor college students? One may raise this question also. Of what practical use is an ethical conscience if it cannot see the ethical implications of such a common, practical problem? The whole question of the relation of ethics and intelligence comes up and we might just as well face the fact that there is no such thing as good ethics without some intelligence. "Be good, sweet maid, and let who will be clever" is better poetry than it is good sense. How can we do good to our neighbor when we do not know what is good for him? We have to presuppose a little intelligence when we speak of doing good. In other words, it is futile to separate ethical conduct from intelligence. Sunday-school teachers must be trained not only in abstract ethics, but in the intelligence which should go with such ethics.

Might Makes Right

TWENTY-FIVE per cent of the Sunday-school teachers and college students seemed to believe that a man is entitled to more than he earns, provided he can get it legally. There seems to be a failure to realize that, as President King says, "A grafter may be one whose income exceeds his service to humanity." More than fifty per cent of these two groups thinks that "If a man has the brains and ability to amass a fortune, he is entitled to all he can make." There seems to be no appreciation of obligation, no consideration of the possibility of children being under-nourished and of other human needs in the thinking of these students. Ethically speaking, what distinction is there between a large and

predatory brain and a large and predatory fist or club? The theory that "might makes right" seems still to have its protagonists among the religious and the educated.

Not Concerned with Farming and War

ABOUT FIFTY per cent of these two groups think that the economic condition of the farmer is not necessarily an affair of the church. About twenty-five per cent would not give methods of preventing war a large place in the Sunday-school curriculum, although the whole war and peace situation is a most serious indictment against the church.

Doubt as to Peaceable Settlements

FOUR PER CENT of the Sunday-school teachers and nineteen per cent of the college students are not in favor of the following proposition: "Religious principles demand that all nations shall associate themselves permanently for world peace and good will, and that war should be legally outlawed and differences between nations settled by an international court."

Far Behind the Religious Leadership

A GLANCE down the column of forty propositions showing the answers of ministers and graduate students in religious education reveals a more healthy ethical outlook, but even here there is much to be desired. There is still evidence that there is need of a less traditional curriculum in the seminaries. However, comparing the answers of the ministers and graduate students in religious education with the answers of the Sunday-school teachers and college students, one is tempted to inquire what is the matter with our educational system and method that we allow our educated youth and leading church workers to lag so far behind in those ethical standards which are accepted as matters of course by our leaders in the ministry and in education? Does our religious education educate?

Ignorance of the Bible

IN REGARD to a knowledge of the Bible there is a bewildering amount of ignorance. The majority of the college students and the majority of these earnest Sunday-school teachers seem to have no idea whatever as to when the books of Deuteronomy and Amos were written. To what extent can we understand the purport of these books when most of us seem to be several hundred years out of the way on the date of their writing? Does religious education of the present day think that the content of these books of the Bible has nothing to do with the circumstances and happenings of the time in which they were written?

Don't Know What Isaiah and Moses Wrote

ALMOST half of the Sunday-school teachers knew so little about the Pentateuch that they had the hardihood to venture the opinion that Moses wrote about the historical fact of his own death and burial. More than half of the Sunday-school teachers and seventy-four per cent of the college students did not seem to know anything about the content of Isaiah's writing. Anyone who has not grasped the fact that Isaiah wrote about political and international problems in a very extensive way has not what could be called an acquaintance with the books of Isaiah. The spiritual and literary mountain peaks of the Old Testament are shrouded in mystery and impenetrable fog. The majority of the Sunday-school teachers and college students agree that the New Testament was the Bible of the early Apostolic Church. There is more valor displayed in asserting the antiquity of the Scriptures than there is in understanding them. One can imagine the Apostle Paul turning to a leather bound volume containing his own letters and reading it from the pulpits of the early congregations. More than half the college students still think that the primary function of the prophets of Israel was to predict the future. The results of accepted scholarship have evidently made little or no impression in the fields of religious or secular education.

Educational Views

FIFTY PER CENT of the Sunday-school teachers and forty-four per cent of the college students thought that human nature is entirely good and only needs to be developed! Fifty-nine per cent of the Sunday-school teachers thought that honesty is best taught by story telling. One is led to question the outcome of religious education if this is really their educational viewpoint.

Theory of the Transfer of Goodness

THE VAST majority of the Sunday-school teachers and the college students thought that if a child is taught to love God, the love and service of his fellowman will follow naturally. The majority held this opinion in spite of the religious horrors of the middle ages and the impassable gulf that is so apparent between the Sunday avowals and the Monday practices today. The vast majority of both groups seemed to believe that war can be abolished by mere wishing. Most people would agree that in order to stop a flood more would have to be done than mere wishing, but there seems to be a vague and wide-spread notion that a nebulous and beneficent good will will bring about the millenium. Such notions are more than excusable mistakes. They are positive hindrances to human progress. We shall never get very far in a reconstruction of our social living unless we realize that it is necessary to devise methods of social righteousness.

* * *

THE QUESTION comes again: Where can we get an ethical or religious education? We are not getting it in our Sunday schools or in our colleges. It would be rather foolhardy to suppose that under these circumstances the children in the Sunday schools are getting it. Does our religious education really educate? If not, what is the matter and what can be done about it? Another point worthy of note is that the apparently wide-spread notion that the colleges are producing radicals and revolutionaries is not in accordance with the facts. The college student appears to be still sober and sensible on social questions.

The propositions used in the study with the per cent of each group agreeing with each of them is appended for further study.

[Some of the following statements are true; others are false. If you think a statement is false, mark it with a cross in the margin thus: X]

1. A Christian is adequately defined as one who believes in Jesus Christ as God and Saviour. *(Percent answering Yes:* S. S. Teachers, 60; College Juniors, 50; Religious Education Students in a University, 21; Theological Seminary students, 33.)

2. The unlimited right of private ownership is un-Christian. (S. S., 62; C., 47; R. E., 91; T. S., 50.)

3. When war is declared the churches should be at least as ready as other community forces to rally to the support of the government. (S. S., 74; C. 90; R. E. 12; T. S. 33.)

4. Industry on the whole is organized on a fundamentally Christian basis. (S. S. 27; C. 34; R. E. 12; T. S. 50)

5. When the very life of the nation is threatened, the conscience of the individual should conform to the necessities of national defense. (S. S. 75; C. 86; R. E. 21; T. S. 33.

6. This is and ought to be a changing social world and the prime function of educated men and women is to make appropriate social changes. (S. S. 85; C. 97; R. E. 100; T. S. 75.)

7. The first charge upon industry should be a minimum comfort wage which will enable all the children of the workers to become effective Christian citizens. (S. S. 90: C. 79; R. E. 100; T. S. 41.)

8. The religious principle demands the supremacy of the service rather than the profit motive in the acquisition and use of property on the part of both labor and capital. (S. S. 96; C. 96; R. E. 100; T. S. 100)

9. Religious principles demand the abolishing of anti-racial discrimination. (S. S. 84; C. 91; R. E. 100; T. S. 100.)

10. Scientific investigation which contradicts the Bible is the work of the devil. (S. S. 59; C. 14; R. E. 12; T. S. 33.)

11. The primary duty of society toward all criminals justly convicted of crime is to make them pay the penalty of their wrong doing. (S. S. 56; C. 52; R. E. 21; T. S. 33.)

12. Religious principles demand a frank abandonment of all efforts to secure unearned income; that is, reward that does not come from a real service. (S. S. 77; C. 67; R. E. 96; T. S. 75.)

13. The economic condition of the farmer is not necessarily an affair of the church. (S. S. 44; C. 72; R. E. 26; T. S. 25)

14. There are some very radical and revolutionary principles at the heart of Christianity. (S. S. 52; C. 66; R. E. 91; T. S. 83.)

15. The Lusk Laws providing for the expulsion of all teachers who in any way criticise social and political affairs are

unjust and un-Christian. (S. S. 67; C. 78; R. E. 83; T. S. 92.)

16. With the world in the unsettled condition it is in today, a scientist who invents a new and effective military instrument or explosive and puts it into the hands of the War Department, is serving science, his country, and his God. (S. S. 39; C. 52; R. E. 17; T. S. 25.)

17. Various methods of preventing war should be the subject of a large number of Sunday-school lessons. (S. S. 83; C. 67; R. E. 16; T. S. 75.)

18. If a man has the brains and ability to amass a fortune, he is entitled to all he can make. (S. S. 59; C. 62; R. E. 26; T. S. 8.)

19. Each industry should pay the highest wage it can afford and labor should share in the increasing prosperity and suffer with the decreasing prosperity of the industry. (S. S. 83; C. 89; R. E. 100; T. S. 50.)

20. Religious principles demand that all nations shall associate themselves permanently for world peace and good will, and that war should be legally outlawed and differences between nations settled by an international court. (S. S. 96; C. 81; R. E. 100; T. S. 75.)

21. Deuteronomy was written before the book of Amos. (S. S. 66; C. 69; R. E. 41; T. S. 25.)

22. Moses wrote the whole of the Pentateuch. (S. S. 48; C. 34; R. E. 25; T. S. 17.)

23. David did not write all of the Psalms. (S. S. 95; C. 64; R. E. 91; T. S. 100.)

24. The Song of Deborah is one of the oldest Hebrew poems. (S. S. 91; C. 74; R. E. 87; T. S. 100.)

25. The conception of the character of God remains the same throughout the Bible. (S. S. 44; C. 45; R. E. 12; T. S. 17.)

26. Isaiah was a statesman and wrote about politics. (S. S. 48; C. 26; R. E. 70; T. S. 100.)

27. God's will may be interpreted as human welfare. (S. S. 96; C. 96; R. E. 100; T. S. 100.)

28. The prophets were sent by God primarily to predict future events which other people could not possibly foretell. (S. S. 47; C. 53; R. E. 26; T. S. 17.)

29. The New Testament was the Bible of the early Apostolic Church. (S. S. 51; C. 59; R. E. 21; T. S. 17.)

30. The object of the book of Jonah is to show the Hebrew people what their attitude and duty should be toward the rest of the world. (S. S. 87; C. 70; R. E. 79; T. S. 92.)

31. Human nature is entirely good and only needs to be developed in an all around way. (S. S. 50; C. 44; R. E. 29; T. S. 0.)

32. Religion is best taught by the lecture or preaching method. (S. S. 24; C. 31; R. E. 8; T. S. 8.)

33. The curricula of the Sunday-schools have been primarily informational. There is need of more emphasis on practical activity. (S. S. 98; C. 95; R. E. 100; T. S. 100.)

34. Honesty is best taught by the story telling method. (S. S. 59; C. 34; R. E. 17; T. S. 50.)

35. Classes in the Sunday school should regard religious activity as the primary reason for their existence as a class. (S. S. 87; C. 59; R. E. 75; T. S. 92.)

36. The wise teacher follows the child's nature as his only educational guide. (S. S. 58; C. 59; R. E. 46; T. S. 67.)

37. If a child is taught to love God, the love and service of men follows naturally. (S. S. 89; C. 80; R. E. 42; T. S. 33.)

38. If all the Christians in the world desired that war should cease, it would cease. (S. S. 87; C. 56; R. E. 66; T. S. 50.)

39. Teaching in religious education must include practice in religious living. (S. S. 100; C. 91; R. E. 100; T. S. 92.)

40. Effective religious teaching demands some sort of class organization. (S. S. 90; C. 73; R. E. 100; T. S. 67.)

THE ADMINISTRATION AND SUPERVISION OF WEEK-DAY RELIGIOUS EDUCATION

By Frank M. McKibben

THE nature of week-day religious education. Week-day religious education is distinctly educational in character as well as of deep religious significance. It will resemble more closely the methodology and forms of public school instruction than those of the Sunday school. Educational administration and supervision have been most important factors in developing our remarkable public school system. They will likewise constitute most important factors in bringing week-day religious education to educational efficiency.

THE necessity of thorough-going administration of week-day religious education. It is impossible to conduct real schools of religion operating with success and efficiency without immediate, intelligent and continuous attention to administrative details.

The administrative duties in normal programs of week-day religious education will include such items as the following: One. The enrollment of pupils. Two. The provision and supervision of housing and equipment. Three. The arrangement of the schedule of classes. Four. The employment and placing of teachers. Five. The organization of the courses of study. Six. The maintenance of proper relationships with the public schools. Seven. The development and distribution of the financial resources.

The personnel of administration may include a number of different persons. In these early pioneer days these duties are being distributed among the following:

In some cases they are cared for in the main by the pastor, especially if the school is a local Church school.

In other cases these are largely cared for by the teacher or teachers in the school.

In some cases the chairman or members of the governing board assume certain administrative functions.

In a standard week-day school the nearest approach possible should be made to the employment of a full or part time paid and trained administrator. This will remedy the desultory administration usually characterizing the school where the pastor is administrator. It will relieve the strain upon the teacher where she is compelled to teach and in addition care for the details of administration. It will provide for the maximum degree of efficiency and smoothness in the operation of the week-day school of religion.

* * *

THE necessity for educational supervision of week-day religious education. Several factors suggest the imperative necessity and great value of educational supervision.

The newness of the work, which means that there are few precedents to follow. Each item in the conduct of the work must be planned "*de novo.*"

There are no standards for week-day religious education such as obtain in public school education or even to a certain extent in the Sunday school. These must be developed in experimentation.

The majority of teachers who are called into service in these schools cannot be said to be trained in the true sense of the work. The most immediate corrective for this situation will be the supervision of the work of such teachers by a competent supervisor.

The necessity of creating effective teaching conditions in housing and with equipment usually not admirably adapted to educational purposes.

The lack of complete and satisfactory curricula will necessitate the services of a trained specialist who can select the most desirable materials and constantly supervise their use in the class room.

It is imperative that pioneer, experimental, laboratory work be carried on by the schools now in operation, to

develop out of actual experience standards and principles which will guide in the further development of the movement. This cannot be done to any extent without the leadership of an educational specialist.

These factors and many others suggest the need of leaders who possess more resourcefulness, ingenuity, training and ability than the average teacher in the week-day schools possesses.

THE nature and method of supervision. The purpose of all supervision is to increase the efficiency of the class room teacher.

In order to be constructively critical and helpful it is necessary for the supervisor to have a good understanding of both the purposes and the technique of supervision.

A definite body of psychological and pedagogical principles that apply specifically to the problems of religious education must be discovered and formulated. Much can be borrowed at this point from public school experience.

In addition to the general methods of supervision already suggested, effective supervision will be accomplished through the following:

Developing a common body of knowledge of materials and methods between the supervisor and teacher.

Anticipatory teaching.

Visiting the teacher at work, following this with conferences.

Demonstration teaching and directed observation.

Breaking up incorrect habits.

Written instructions.

Developing initiative and independence on the part of the teacher.

Conferences and checking up on the work.

THE personnel of supervision. Supervision for the present and immediate future will be exercised by:

Trained, paid, full time supervisors and administrators. The number of such is and will be small for some time. They represent the best possibilities for providing the kind of supervision needed today. Such supervisors will serve either in close range, intensive supervision, covering a local church or small community, or in longer range, less intensive supervision, covering the larger city or unit of administration, such as, the district, group of communities, or county. Such supervision will usually be performed conjointly with administrative and supervisory activities embracing other lines of religious education, such as leadership training, vacation Bible schools, etc. In this class will come also part time supervisors and administrators.

Head teachers, who will give part of their time to teaching and at the same time be responsible for the supervision of the other teachers, the organization of the curriculum, and the administration of the program in all its phases.

Pastors, who are specially trained for such duties and who have, or are disposed to take, the time necessary to fulfill such a function.

Churches and communities must increasingly make provision for the training and employment of supervisors for the expanding program of week-day religious education. Present opportunities for training such leaders will be found primarily in graduate departments of religious education in universities, in public school experience, in high grade summer institutes of religious education and in conferences with successful leaders in local experiments throughout the country.

THE NATIONAL CHILD WELFARE ASSOCIATION

By Charles F. Powlison

IF YOU had stood in the 71st Regiment Armory, New York City, fifteen years ago, and had seen the hundreds of striking panels on child welfare there, you would undoubtedly have been impressed. You might have been surprised at the amount of material and data which had been collected on the subject, for you might not have realized how many sides there were to child welfare, or how many avenues of approach. Up to that time, the term "Child Welfare" had been generally understood to mean the care of orphans, cripples, and other specially unfortunate children. After seeing how it was extended to include the bodily care and training in health habits of all children, you would probably have gone away feeling that you had witnessed the beginning of an important, far-reaching movement.

But it is doubtful whether you could have predicted the actual outcome of that exhibition,—whether you would have believed that from it would evolve an association as well known as this one is today; an association with many well-known names on its Board of Directors; with a large staff of trained workers; with its own lithographing press, its own artists, its own authors; with friends and correspondents throughout the United States and in forty-two foreign lands.

That, however, is just what has happened. Today the National Child Welfare Association is an organization whose scope is practically unlimited. It has done an enormous amount of miscellaneous work, in lecturing, organizing, and disseminating information. Its special work during the last seven years, however, has been that of originating and distributing educational posters. These posters present in visible form and simple popular language underlying ideas and definite information concerning the fundamentals of child welfare. They interpret and make popular truths that are familiar to experts but are too often hidden in books and unknown to the public at large. The Association has issued over five hundred subjects in poster form, which aim to develop the highest ideals of health, character, and citizenship. Some of the titles are *home relationships, world brotherhood, choosing a life work, religion is a personal power, the good citizen plays fair, privileges bring responsibilities, my church and I.*

* * *

A GLIMPSE at one morning's mail would tell more about our work than pages of explanation. A letter from a girls' camp asks for graphic material on posture. A Board of Education in Florida orders lantern slides on our historical series, *makers of American ideals.* A mother sends five dollars, the savings of several months, to join the Association, that she may receive our publications and may have the benefit of free advice and help about her children at any time. A missionary in Korea writes a note, touching in its appreciation of the gift of a set of our posters on Bible Truths, sent to him through the generosity of one of our thoughtful friends. Libraries, schools, clinics, churches, settlements,—all are constantly writing in for material that helps them so tremendously, and which they know can always be found at 70 Fifth Avenue, New York City.

And we are still growing! The past year has seen the issue of a monthly Loose-leaf Educational Service Bulletin to assist six thousand school superintendents and principals by furnishing information relative to educational posters, films, slides, books, and sources of material; the organization of a new membership plan for mothers; and the launching of a new movement for making finer boys and girls, the Knighthood of Youth, which has been adopted in twelve public schools of New York City, as well as in many other cities, and has already an enrollment of over ten thousand children.

This latest development in the Association's program is a natural outgrowth of its other activities. Its posters have been exceedingly helpful in the physical and mental training of children. Now, through the Knighthood of Youth, it hopes to give an equal or greater impetus to ethical training. The Triple Order of Merit of the Knighthood embraces good health habits, good work at school, and good character, thus embodying the Association's ideal of true child welfare.

Growth through Service has brought all this to pass,—and it will bring more to pass. As each new problem in child welfare arises, we must grow to meet it. We are here to serve. May our old friends remember this, and our new friends learn it.

THE INTERNATIONAL LEADERSHIP SCHOOLS OF RELIGIOUS EDUCATION

By H. Shelton Smith

THE 1925 International Leadership Schools of Religious Education now belong to the past. From many standpoints they were the best in their history. *The total enrollment was almost double that of last year.* Students came from a larger number of states, provinces, counties and communities than ever before. From Maine to California and from Canada to the far South they met in three leadership centers for inter-community, inter-state, international, and interdenominational fellowship. The faculties were composed of recognized specialists who taught with intellectual and spiritual authority. The following unsolicited comment was made by a leading pastor: "I was not asked by any one to come here. I came because of the faculty." The class work of our students was far superior to anything achieved in previous years. One instructor said: "My class did five times the amount of work that is usually done by my students in college for a similar period of time." By taking two courses each they were able to read extensively in the library and thus do work of genuine educational value.

Convention of Fine Arts in Religion

THE CONVENTION of Fine Arts in Religion, which was an integral part of the Lake Geneva Leadership School and personally supervised by Professor H. Augustine Smith of Boston University, and his staff, was a unique success. Over three hundred people were on the grounds during the Convention, consisting of outstanding ministers, professors and directors of religious education, specialists in music, art, pageantry, and drama, and a host of volunteer workers in religious service of one kind or another. Professor Smith was ably assisted by Mr. Albert Cotsworth, Art Critic for *Music News*, who conducted personal tours through the Art Gallery in the new Nichols Chapel. Under the skillful and sympathetic description of Mr. Cotsworth the panels of Abbey's Holy Grail, the Penn Murals from Harrisburg, the Taylor Psalms, and other exquisite productions became a veritable shrine for those present. Every hour of the day when the gallery was open Mr. Cotsworth was besieged by an eager throng of listeners. In the field of Drama and Pageantry Professor Smith was most successfully assisted by Mrs. Barr, of Wesley Foundation, University of Illinois. By sound educational theory and practical demonstration Mrs. Barr won a lasting place in the hearts of her students. After she had completed her course in Pageantry and Drama her students were so pleased by her contribution that they persuaded her to devote several afternoons to additional class work and personal tutoring. Throughout the entire three days one could discern the workmanship and rare ability of Professor Smith, who is internationally recognized as a past master in the Fine Arts in Religion. On the closing afternoon sustained applause followed the question, "Should we hold another Conference of Fine Arts in Religion next summer?"

* * *

AN ANALYSIS of our student body results in the following statistical summary:

Lone Pine Point, Lake Winnipesaukee, N. H.

Distribution by Schools

Geneva Glen, Colorado

Total Number of Students	49
Number States Represented	10
Number Denominations Represented	8
Number Standard Credits Awarded	85
Number Special Credits Awarded	13

Conference-Point-on-Lake Geneva, Williams Bay, Wisconsin

Total Number of Students	157
Number of Additional Students Attending Fine Arts Convention	192
Number States Represented	20
Number Denominations Represented	16
Number Standard Credits Awarded	224
Number Special Credits Awarded	33
Number Diplomas Awarded	12

Geneva Point, Lake Winnipesaukee, New Hampshire

Total Number of Students	116
Number States and Provinces Represented	18
Number Denominations Represented	13
Number Standard Credits Awarded	167
Number Special Credits Awarded	40
Number Diplomas Awarded	7

Statistical Summary of All Three Schools

Total Number Students, Including Students Attending Fine Arts Convention	514
Number States and Provinces Represented*	32

Distribution by States

Arizona	1	New Brunswick	1
California	2	New Jersey	12
Colorado	23	New York	35
Connecticut	16	North Carolina	1
Delaware	1	North Dakota	1
Illinois	50	Nova Scotia	1
Indiana	19	Ohio	26
Iowa	9	Oklahoma	7
Kansas	18	Oregon	3
Louisiana	2	Pennsylvania	10
Maine	1	South Carolina	1
Maryland	11	Tennessee	3
Massachusetts	9	Vermont	14
Minnesota	2	Virginia	2
Missouri	17	West Virginia	9
Nebraska	1	Wisconsin	13

States represented in all three schools: Illinois, West Virginia.

Distribution by Denominations

Not including students attending the Convention of Fine Arts:

Baptist	38
Church of the Brethren	5

*The distributions by states, denominations, etc., do not include the number of persons attending the Convention of Fine Arts in Religion.

Community Church	1
Congregational	33
Disciples of Christ	34
Evangelical	9
Evangelical Synod	4
Friends	5
Mennonite	1
Methodist Episcopal	82
Methodist Episcopal, South	7
Methodist Protestant	3
Presbyterian, U. S. A.	67
Presbyterian, U. S.	6
Reformed Church in America	7
Reformed Church in U. S. A.	6
United Brethren	7
United Lutheran	7
United Presbyterian	2
United Church of Canada	2

Denominations represented in all three schools: Baptist, Congregational, Methodist Episcopal, Presbyterian, U. S. A., Reformed Church in U. S. A.

Distribution by Professions and Occupations

County and State Workers	66
Directors of Religious Education	11
Ministers	22
Deaconesses	6
General Workers in Religious Education	32
Social Settlement Workers	2
Public School Teachers	52
Students	30
Business and Professional	66
Housewives and Homemakers	77

Looking to the Future

ALTHOUGH the schools of 1925 were a recognized success, those of 1926 should be even better. If they CAN be they OUGHT to be, and by the wholehearted cooperation of all the forces represented in the International Council they WILL be. The following tentative schedule of dates has been arranged for

The Season of 1926

Geneva Glen, Colorado, July 12-24
Lake Geneva, Wis., July 26-Aug. 7
Lake Winnipesaukee, N. H., Aug. 9-21

CHRISTIAN EDUCATION A TRANSFORMING FORCE

By W. A. Harper

THERE ARE many theories of education and almost every year has brought a new emphasis to some educational aim or concept that has sometimes appeared to not a few to be a new theory entirely. However, students of educational theory are able to group all the theories of education throughout the whole of human history under three or four categories.

A theory of education that has for many centuries held the absorbing interest of educators and which is not entirely eliminated yet from the conception of many as the all important aim to be achieved is mental discipline. According to this theory the "mind has muscles," so to speak, which need development and strengthening. And just as certain types of food add strength and vigor to the body, so certain studies are effective in yielding "mental muscles." The practical benefit of these "mental-muscle-producing" studies is of relatively negligible value or concern. The purpose of education is to generate mental strength, and this strength is always to be ready for any emergency that might arise in the process of life. Latin and Greek and higher mathematics in the secular schools were especially thought to have great efficacy in this direction. In the field of religious experience, the saying of certain prayers and the repetition of certain scriptures from memory of course were supposed to have a corresponding efficacy. There is no doubt that studying does have a tendency to develop mental strength, and so far as this admission may be carried legitimately, we may agree that the theory of mental discipline as an end in education is justified.

There is a competing theory known as the vocational and informational theory, which, in the last generation, has been quite the vogue in the world of education. According to this theory, no study is worthy of serious place in the curriculum that does not contribute directly to the service which the life is to render. Ancient languages according to this theory should be discarded for the most part and modern languages substituted. Similarly, the natural sciences as being of direct practical utility have been especially advocated by these educators as worthy of a high place in a worthwhile curriculum. In the realm of Christian experience, this theory has resulted in a serious demand for the study of the scripture, the idea being that the mastery of the facts and the doctrines of the Bible would issue naturally in the formation of Christian character.

This pouring-in or informational aim for education has itself been seriously challenged by another group of educational leaders, who have insisted that the real and ultimate purpose of education is adaptation to environment. According to this theory very different types of education would be prevailing at the same time under different environmental conditions. The subjects to be taught would depend in every case upon the status of the individual and the ideals of the social order in which he might be living. It could readily be seen that this is but a specialized form of the vocational or informational aim, having the group or social viewpoint rather than the individual viewpoint. In the realm of Christian practice this theory has resulted in certain type of churches, such as the downtown church, the suburban church, the industrial community church, the church in the open country, the church in various specialized types of home and foreign mission activities.

At this particular time still a further aim for education is being seriously insisted upon to which we may give the title of self-expression through interested activity. It is preferably referred to by educators as the use of problems and projects voluntarily suggested from the interests of the group in the pursuit and solution of which useful information may be received or secured for vocational guidance, and the individual socially adapted to his environment. Here again we find a parallel for this in the realm of Christian practice in what is known as the Christian Endeavor and through other young people's societies and in the so-called manual training and manual arts work, which oftentimes is nothing more than busy work employed in connection with the Sunday-school lessons.

* * *

THERE IS something good in each of these four theories, but not any one of them is good enough to supply the complete aim and purpose of education. We know that the mind needs development and strengthening and exercise through study. We know too that it is good to secure this mental strength through the pursuit of subjects that will be helpful in the daily experiences of life. We know also that it is highly desirable that the individual should be socially adapted to his environment and also that interest is a tremendous asset in the pursuit and acquirement of the good that education contributes to the success of life. However, we must be equally frank in saying that mental strength can be as brutal as physical strength has shown itself to be in the records of human history. We also know that the life energies of a mentally alert mind may be devoted to an unworthy vocation. We further know that environment must be changed in many particulars in order that progress in human affairs may be achieved. It is a truism too that interest may lead to an epicurean view of life and that it may be grossly selfish. We must, therefore, reject all of these theories of education as ultimately unsatisfying and look for an aim in education that shall view its program in the light of ultimate values.

Where will we find such a satisfying aim for education?

IT MUST be found in the realm of religion, religion which is the synthesizing and transforming force of life. We find this aim for education set forth in beautiful terms in a wonderful saying of the apostle Paul in these words: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This transforming force is the ultimate goal of education and it is a satisfying goal. Christian education is the proper designation for this transforming power, and according to Christian education, it is proper to develop the mind to its maximum efficiency, to guide the choice of lifework in the direction in which the individual can best serve, to adapt the life to the conditions under which it must expend itself in service, and to appeal to the principle of interest in the altruistic sense, infusing the whole with the motive principles of sacrifice and love, the foundational principles of the Christian way. Those who come under the influence of Christian education are therefore not merely mentally strengthened, directed through useful information, socially adapted, and self-expressed in the line of their interests, but they are transformed in purpose, motive, and inner character.

We would illustrate from the first Christian institution of learning of which we have any definite record. I refer to the University of Jesus, an institution small in number with only eleven who remained until commencement day. There were quite a number who offered themselves to matriculate in this institution only to turn away sorrowful when they saw what the curriculum included and required. As many as seventy, we are told, remained to enter the sophomore class, but only eleven received their diplomas, so to speak. The adherents of other aims for education said that these men in this first Christian institution were ignorant and unlearned. To borrow their own vigorous expression as recorded for us in the Scriptures, they insisted that these original students in the University of Jesus were "idiots." They did not understand the transforming character of the instruction these men were receiving. We know that it is entirely a mis-use of terms to say the disciples of Christ were ignorant men. They had the finest teacher that the world has ever known, and they were with him for forty-two months, which is more than a college course, and when we consider that the personality of the teacher is the outstanding thing of ultimate worth in the educational process we begin to see that these men who founded the Christian church in obedience to the command of their teacher were eminently prepared for their lifework. While we do not find the institution in which they studied in the list of accredited standard synagogue or rabbinical schools of their day, and while they held no academic degrees, we are justified in refusing to accept the judgment of their critics unless their work-years warranted and justified the criticism hurled at them from these educational highbrows. Did the work-years of these men warrant and justify the criticisms heaped upon them?

* * *

PETER was an alumnus of which any university might boast. He was a man of action, impetuous, making mistakes, but this cursing fisherman demeaned himself well on the day of pentecost and throughout his eventful career in the infant church. His training gave him Christian stability. He became a rock and his impetuousness made him the initiator of the growing Kingdom. To transform a weakness into an excellency shows the value of education, but only Christian education could do that.

It is sometimes said that education develops what is in a man. If that were all it could do, Peter would have been the arch curser of the ages and a veritable dynamite mine as to temper. Secular education would have done that for him. But Christian education transforms the man till he becomes a mighty force for righteousness in the very line of his former weakness. That is why there is more hope of a spendthrift for generosity after a man becomes a Christian than there is for a miser. Peter was more hopeful from the beginning than Judas, though Judas was promising enough to become the bursar of the first Christian university.

* * *

JOHN was the real scholar of the school. The philosophy of his gospel and epistles surpasses anything in the history of human thought. Not all students in a college become scholars. John was a scholar. He, like Peter, had a weakness. He loved. He loved himself and his brother and his own family. Now love and selfishness are very close akin. It is the object loved that marks the difference. John was a self-lover. His course in the university of Jesus did not eliminate his passionate love. It transformed, redirected that passion so as to make his brotherman the center of his affection; and we find this splendid fellow in his gospel telling of the love of God (John 3:16) and in his epistle (I John 3:16, 17) declaring that we cannot love God unless we love our brothermen,—and yet he wanted the chief places in Christ's Kingdom for his brother and himself, his mother approving, when he first entered the university. Here is a man of scholarly tastes, essentially selfish; but after graduation, he forgets self in his love for others and devotes his scholarship to an age-long service in the spiritual life of mankind.

* * *

JAMES was an organizer and administrator. He would have been a millionaire in this day, had he gone into business. He would have been rich in any day. Like his brother he was self-centered. Most business men are. They have an idea business and selfishness are twins. They need a new birth into the spirit of brotherhood. Business men must learn that labour and capital are partners, not competitors. James did not have this notion. He wanted to organize the Kingdom of Jesus in advance. He wanted John to be prime minister and he would be chancellor of the exchequer. He came out of the university an organizer and administrator still, but he had lost his selfishness. He is now loyal to a cause and not to himself, and that cause is the spread of the good news to the ends of the earth, with all the give-and-take and with all the adaptability that would require. Jews and Gentiles were in the early church. The Jews wanted the Gentiles to become Jews. They could

He Yet Speaketh

The Pastor and the Church School

THE PREACHER of today must be a Christian leader. No person can help the Church school and its program of religious education as can the pastor. He should be especially trained for the task of religious education, and Church school administration. The pastor should be a student of the Church school movement. He should attend conventions, denominational and interdenominational, and read current books and literature on the subject. In every way at his command, he should keep abreast of the times as a Church school man. If possible, he should be a better superintendent than his superintendent, and a better teacher than the teachers in his school. If his Church school is what it ought to be, and what, with his cooperation, it may be, he will receive into his church, from its ranks, more members than from all other sources combined. He must be a leader *in* his school, or he can not be a leader *of* his school. *—Marion Lawrance in The Church School Blue-print. The Standard Publishing Company, Cincinnat , Ohio.*

not distinguish between the essentials and the non-essentials in religion. The situation was critical when the fathers heard the commissioners from the Gentile church at Antioch make their report at Jerusalem. A controversy was about to wreck the Christian church. James took in the situation at a glance. All born administrators have this talent. A new field is to be entered by the business. New methods must be instituted, yet the new field must not split the business into two businesses. He spoke the words of wisdom—this chairman of the board of directors of the early Church did, calling for concessions, for sacrifices, for unselfishness on both sides. The day was saved. This man was so prominent as an organizer in the church that its enemies honoured him with the first martyrdom among the apostles. In him, Christian education wrought a gracious work.

* * *

MATTHEW was another honour graduate of the university of Jesus. He was a self-server. He sought the office of collecting taxes that he might get riches for himself and influence with the alien government that oppressed his people. After his graduation he writes the finest account of the finest life ever lived, and in the twenty-fifth chapter gives us the finest encomium of service as central in the Christian life which ever has been penned. The gospel according to Matthew is the magna charta of the social program of the church of our day. In it he is still a server, but his weakness has become his strength. His impulse to serve is socialized, and he delights to paint his Master as servant of all. Only Christian education could have so transformed this publican.

But even Christian schools fail in some cases. Not all who graduate from Christian colleges have the spirit of Christ. Jesus had eleven to graduate, while seventy went through the sophomore class, and a great company matriculated only to drop the course. These things are recorded here to comfort the aching hearts of the teachers and administrators of Christian colleges because some promising alumnus has made shipwreck of his life. One of the twelve failed. He failed in the line of his weakness. The love of money was his undoing. It will ruin any church. The university had given him a thorough course not only in the dangers of this weakness in his life, but in the proper use of the thing he loved. He simply would not yield and be transformed. Jesus failed to reach him. So Christian colleges fail today. Judas might just as well have attended a rabbinical school as the university of Jesus, so far as character is concerned.

* * *

WE HAVE not the time to consider the other men. They were marvelously helped by their education. The leadership of the world is now being helped by it. The danger is that the education men get may be of the Judas type, such as to develop their inborn qualities, strengths and weaknesses alike, and not have the transforming power which we find in Peter, John, James, Matthew, and the other men who become everything else than "ignorant and unlearned" and for whom the phrase "little ones" had no significance, as their powers ripened under the matchless Teacher of Nazareth.

Christian education, the education that puts character first and always, such education is the hope of the world. Without it we perish. Without it, there would have been no church of Christ in the world today. Without it, the church we have will lose her spiritual leadership for the race. Without it, the Kingdom cannot come.

The church must see to it that education and character go hand in hand increasingly. So shall the Kingdom dawn in its radiant glory. In the spiritual realm, education and character are one and inseparable, now and forever. The practical recognition of this truth cannot with safety for democracy be lost sight of for even a moment in drafting the program of education designed to function properly in this era of reconstructing a world. The world needs to be *trans*formed rather than *in*formed. Christian education is the only force adequate to this urgent necessity in this critical hour of human history.

AUTUMN PLANS FOR CHURCH SCHOOL SUPERINTENDENTS

Prepared by Mark Denham

THE PURPOSE of this group of suggestions is to offer immediate, practical help to superintendents and at the same time to introduce them to books which they should read, at least *a book a month.*

The Superintendent and a Membership Increase

INSTEAD of spending our whole effort, says Dr. E. Morris Fergusson in *Church School Administration* (Revell), on the launching of an elaborate membership contest, with no further or higher goal than a record of increased numbers, it is better to organize thus:

Stimulate regular and punctual attendance, to get more and better work done for and by those already enrolled.

Determine what should be the maximum size of each class and department, in order to make full use of present available resources in teachers, seats and room-space, without loss of efficiency through crowding and interruptions, and without disarranging the proper proportions of the departments and grades. This will show what vacancies there are to be filled by recruiting.

Plan increases in the force of officers and teachers along with increases in the number of pupils. Plan also to train the new official recruits in the duties to which they are to be assigned.

Establish a school register, with a system for receiving, enrolling and assigning each new pupil, and for keeping his record up-to-date. The system should include a fixed procedure for following up irregular pupils and those who have left the school. Make it impossible to enter the school except through proper registry and assignment, and hard to get out except through orderly dismissal to another school.

Build up the fellowship spirit of the school, so that all who ever attend will want to belong; and improve the teaching, so that all who belong will wish to continue receiving such good instruction.

Make the recruiting of new members, where such can be received, part of the school's missionary service, in which all are urged to engage; and, in addition, conduct from time to time a systematic canvass.

He must look ahead, plan for the due observance of such festivals as the school should celebrate and for whatever preparations these will call for, pay reasonable attention to the minor dates and special Sundays, and fill the dates not otherwise covered with topics of his own choosing; thus providing for every Sunday in the school's year an appropriate and helpful lesson for the day. Around this lesson, whether seasonal, churchly, evangelistic, missionary, Biblical, or generally didactic, he may group his prayers, reading selection, story, brief talk, and one or two hymns; thus securing for the school's main assembly that unity of sessional emphasis that was formerly supposed to be given by the uniform Bible lesson.

The Superintendent Must Be An Executive

IN HIS book, *Organizing the Church School* (Doran), Dr. Henry F. Cope wrote these significant words concerning the duties of the superintendent: It is his business to directly administer the school; to see that it is provided with physical necessities, with teachers, with directors of worship, with aids, such as clerks or secretaries; to effect its working

organization of committees, departmental councils, and special activities; to aid in and cooperate with the proper organizations for the recruiting and training of teachers and workers; to be present at every session and to keep track constantly of the effective working of all parts; to sit with the school council; to study the reports of supervisors; to guide the machinery of gradation and promotion; to cooperate with the director of religious education in studying the needs of the school, in forming plans for improvement, and to make effective the execution of the plans determined upon; to coordinate all the working parts of his school, especially to secure the working harmony of individuals and to bring about constant, personal cooperation; to coordinate the Sunday and all other educational work in the church; to keep himself up-to-date on modern methods, with a growing mind for his large task.

All these things mean vastly more than merely appearing once a week as a functionary, wearing a frock coat and leading the opening exercises, or perhaps at best seeming to do so. They mean that he is the administrative officer of a school. It may be that he will not often lead the worship, that he may be wise enough to select some one or certain persons with special abilities for this work. He may discover, as some are doing, that the most reverent worship may be led by pupils of the school, especially by those of the high school grades. The test of his abilities will not lie in whether he makes a good platform appearance, not even in whether he can serve as a good cheer-leader, or an organizer of feats, of whistling or of group singing, but in whether he can organize the complex machinery of a school so that its children learn and love the Christian way.

The Superintendent's Week-Day Work at His Desk

THE LATE Frank L. Brown, in his stimulating little book, *The Superintendent*, (Abingdon), which every superintendent should own and often read, says: As the superintendent's desk outfit, there are important things which a superintendent does well to check up early in the autumn, so that he can be ready to make good through the year. The superintendent is the "man in the office." The Sunday school is a business. He must plan the work. His week-day work is the key of his real success. Busy business men who are superintendents know this and sacredly reserve certain week hours for the Sunday school. They know their schools cannot succeed any more than their business without adequate planning, conference, and review of results.

(1). *His desk outfit.*—(a). A street card index of the pupils' homes for visitation and other use. (b) An alphabetical index of the school. (c) A file cabinet, with drawers, boxes, scrapbook, or large envelopes for clippings, programs, and references bearing upon all departments of Sunday-school work. A pair of scissors, some paste, copies of magazines. (d) Superintendent's yearly record book, showing school attendance, offerings, names, and addresses of teachers and substitutes, names of pupils joining the church, new plans introduced, and any other items worth noting from a superintendent's standpoint. (e) A loose-leaf notebook for suggestions, important addresses, things to do, special days' plans, ideas worth noting, good hymns, people to see, sick to call on, teachers, speakers, and singers in view. Three pages in that book should be busy ones: ideas and plans as raw material; those in process of manufacture for discussion by cabinet or teachers' board; those as finished product, ready for use. (f) A classified list of pupils with leadership capacity in any line of service, for use, after proper training, on school committees or as teachers or school officers. (g) A test form in which each department of the school is analyzed as to quality of work, covering comparison with other departments as to enrollment, separate exercises, adequate equipment, plenty of teachers, their adaptations, order, activities, teachers' regularity, offering average, loyalty, teamwork of officers and teachers, departmental meetings, class organization; social, devotional and missionary provision; monthly gain or loss in enrollment; attendance, and stimulating attendance.

A Great Sunday School Makes a Great Church

CHURCHES are made great by efficient Sunday schools, writes Dr. P. E. Burroughs, in *Building a Successful Sunday School* (Revell). The superintendent looking forward to a worthy objective for his autumn and winter work should make up his mind to use his school to help his church. Dr. Burroughs gives six considerations on which he bases the above statement:

First. The Sunday school offers a complete and effective method of church organization. A properly organized Sunday school, reaching and teaching, and otherwise ministering to its normal possibilities, means a well-organized church.

Second. The Sunday school is the chief agency of the church for the promotion of Bible study. Apart from the Sunday school, how much Bible reading and study would there be among our people? If the Sunday school should go out of existence, how much Bible study would we have?

Third. The Sunday school offers a means of enlisting a large number of people in useful service. Officers are needed for the school and for each department, teachers and substitute teachers are called for, visitors and other helpers are needed, workers with talent for leadership in socials, plays and entertainments are in demand. This utilizing of talent, this enlistment of workers must, even apart from the direct service which they render, contribute largely to the development of the churches. People grow through serving, and this institution which offers endless varieties of service must be a chief means of church growth.

Fourth. By as much as the Sunday school enlists large numbers in practical Christian service, by so much it offers training in Bible study and equipment for practical usefulness. The Sunday school is not in its ultimate purpose merely a training camp or a drill ground. And yet, in its practical working out, it is both training camp and drill ground, probably the best ever offered for our youths.

Fifth. A successful Sunday school almost certainly means large congregations. The churches everywhere which maintain a large Sunday-school attendance are blessed with a gratifying attendance upon their preaching services. A large and efficient Sunday school is required to fill out the proper ministry of the church and to round out the best efficiency of the preacher.

Sixth. Crowning all that we have said, the Sunday school is the prime evangelistic agency. A proper evangelism finds its roots and has its vital growth in the Sunday school. The Sunday school offers the easy and natural means of bringing children and young people to an acceptance and confession of Christ Jesus as Saviour.

Not Back on Rally Day

IN HIS quaint book, *Seeing Straight in the Sunday School*, (Pilgrim Press), Dr. George Ezra Huntley gives some observations of Uncle Hezekiah when he was host to certain Sunday-school workers:

The pastor and superintendent compared notes and finally agreed that the membership was almost as large as it had been a year before, but that some pupils had drifted away. "You see," said Francis Adams, "our idea is to put emphasis on the *quality* of our work. We are working for a good school rather than a large one."

"Wrong, young man, wrong!" exclaimed the host. "You oughter say, 'a good school an' also a large one.' You say "most ez many members ez a year ago.' Where be the others? Who be they? Drifted away, hev they? Who let 'em drift?"

He insisted upon getting down to particular cases. It appeared that some children had left the school because of little affronts; some because of poor clothing; some because of lack of companionship; some because of mere indifference.

"Now, there's that Jaquith fam'ly," said the old man, "good folks naterally, an' bright, too. A leetle wee-wawy on some p'ints p'r'aps. Need the church an' Sunday school more'n most anybody else in Gainesbury. I guess you oughter hev some 'foller-up' methods like the big business folks an' not let your scholars lose 'emselves."

He opened his Bible. "P'r'aps right here would be a good time fer a leetle scripter an' prayer. Parson, don't you want to read 'bout thet commission o' Peter, thet 'Feed my lambs' passage, an' then jest say a few words to the Lord?" During the reading and the simple prayer a new vision and a new power seemed to come to the men in that door-yard group and a conviction that God's work was important enough for patience and persistence.

YOUNG PEOPLE'S WORSHIP SERVICES FOR NOVEMBER

Theme for the Month: Gratitude*

First Sunday: Gratitude for Home

Prelude. (Instrumental) "Home, Sweet Home."

Call to Worship.

Leader. Bless Jehovah, O my soul; and all that is within me, bless his holy name.

Response. Bless Jehovah, O my soul, and forget not all his benefits.

Prayer. The Lord's Prayer, by a class of boys, followed by choral response, No. 35, back of *Hymnal.*

Hymn. "The Beautiful Bright Sunshine," No. 41.

Responsive Service.

Boys' Class. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Girls' Class. A worthy woman, who can find? A woman that feareth Jehovah, she shall be praised.

Boys' Class. A wise son heareth his father's instruction.

Girls' Class. Hear the instruction of thy father, and forsake not the law of thy mother.

Boys' Class. And he went down with them, and came to Nazareth; and he was subject unto them.

Girls' Class. And Jesus advanced in wisdom and stature, and in favor with God and man.

Worship Through Offering.

Offering taken by ushers (boys and girls, or one class).

Prayer by leader, followed by choral response, "We give Thee But Thine Own." No. 33, back of *Hymnal.*

Hymn. "O Happy Home," No. 293.

Pantomimed by seven people: One older man, one older woman, one young man, two young women, two small girls.

The following suggestions are offered for pantomiming:

Scene: Room in home.

Characters: Father, mother, son, daughter, little girl, little foreign child, angel.

(As the music is played softly, the hymn is read slowly.)

First stanza: Enter father, mother, two older children and little girl, who go to chairs which are placed in a semi-circle. The four older ones sit on chairs, leaving the best one in the center of the semi-circle vacant. Child sits on floor. Father opens Bible to read. All look very happy.

Second stanza: Mother takes up sewing; father takes papers from coat pocket and reads, making notes; son and daughter open school books; child sews dress for doll.

Third stanza: Knock at door. Son goes to door and finds small foreign child, poorly dressed. Brings her to the fireplace, as family welcomes her. Little child hands foreign child the doll she was dressing.

Fourth stanza: As the family holds position in third stanza, an angel enters and stands behind family, with arms held above them in blessing.

Prayer. Several short sentence prayers by the young people, expressing gratitude for their homes, closed by a girl and a boy from some department, and followed by choral response, No. 35, back of *Hymnal.*

Poem. By a girl in the Young People's Department:

Lord Jesus, thou hast known
A mother's love and tender care,
And thou wilt hear while for my own
mother most dear
I make this Sabbath prayer.
Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
the deepening glow
Of joy that comes from thee.
I cannot pay my debt
For all the love that she has given;
But thou, love's Lord, wilt not forget
her due reward,—
Bless her in earth and heaven.
—*Henry van Dyke.*

Poem. By a boy in the Young People's Department.

Faith of our fathers, living still,
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word.
Faith of our fathers, holy faith,
We will be true to thee till death.

Poem. By a mother.

Stand fast for Christ, thy Saviour
Stand fast whate'er betide!
Keep thou the faith unstained, unshamed,
By keeping at his side;
Be faithful, ever faithful,
Where'er thy lot be cast,
Stand fast for Christ, thy Saviour!
Stand faithful to the last.
—*Walter J. Mathams.*

Poem. By a father.

We are seventy strong,
And we will stand with thee.
To keep the door of the house of our God.
To bring in our sons in their young manhood,
And to stand with them in worship,
And to lead them forth in service
For the Lord, our God.

Hymn. "Home, Sweet Home."

Lesson Study.

Poem. "There is Beauty All Around." No. 42, back of *Hymnal.*

Benedictory Hymn. "How Strong and Sweet My Father's Care," No. 17, back of *Hymnal.*

Second Sunday: Gratitude for the Church

Prelude. (Instrumental) "Come, Thou Almighty King," No. 36.

Call to Worship.

Leader.

Faithful people, now rejoice,
Loud your praise resounding;
Come with thankful heart and voice,
Fervent zeal abounding.

Onward, onward to the goal,
Jesus goes before us;
Come, O come! each valiant soul,
Sound on high the chorus.

Response.

As we raise our martial song,
Courage ne'er abating,
Angel bands, a holy throng,
On our steps are waiting.
In the path our fathers trod
With their faith unswerving;
Heroes of the Church of God—
So would we be serving.

Hymn. "Rise Up, O Men of God," No. 218.

Poem. "We Thank Thee, Lord, for This Fair Earth," (No. 11 in *Hymnal for American Youth.*) By a girl in the Young People's Department.

Prayer of Gratitude. By a boy in the Young People's Department. Choral response, (see First Sunday).

Hymn. "The Church's One Foundation," No. 273. Sung by a class of boys in the Young People's Department.

Scripture. Matt. 16:13-18. Read by a class of girls in the Young People's Department.

Solo. "Onward, Christian Soldiers." (Instrumental, a cornet or other instrument.)

Hymn. "Glorious Things of Thee are Spoken," No. 274. Sung by a class of girls in the Senior Department.

Scripture. Psalm 150. Read or recited by a class of boys in the Senior Department.

Hymn. "I Love Thy Kingdom, Lord," No. 275. Intermediate girls sing, while Intermediate boys whistle, without accompaniment.

Scripture. Matt. 21:12, 13. Read by an Intermediate boy.

Poem. "O Where are Kings and Empires Now." Recited by an Intermediate girl. (No. 272 in *Hymnal for American Youth.*)

*Four of the worship programs for November were prepared by pupils in the editor's class on Young People's Methods, at Conference-Point-on-Lake Geneva, as follows: *Home* and *Friends* by girls at the International Older Girls Camp Conference; *Church* and *Country* by boys at the International Older Boys Camp Conference. They were assisted by Frances Willard Woodall. The service on the *Bible* was arranged by Mark Denham. All hymns used are from the *Hymnal for American Youth.*

Worship Through Offering. (See First Sunday. Choral response, fourth stanza of "For the Beauty of the Earth.")

Hymn. "Faith of Our Fathers" illustrated by pictures or stereopticon slides. (Write to your denominational publishing house for slides.)

Poem. "Jesus, With Thy Church Abide." By an Intermediate teacher. No. 276 in *Hymnal for American Youth.*)

Sentence Prayers of gratitude for the church. By a boy and a girl from each department.

Musical Reading. "O Lord, Thy Benediction Give." (No. 281, *Hymnal for American Youth.*) Given by a teacher of a Senior class, while piano plays softly.

Lesson Study.

Benedictory Hymn. "Saviour, Again to Thy Dear Name," No. 26.

Third Sunday: Gratitude for the Bible

Call to Worship.

Leader

Send down thy truth, O God!
Too long the shadows frown,
Too long the darkened way we've trod,
Thy truth, O Lord, send down.
—*Edward Rowland Sill.*

Response

Teach thou, and we shall know indeed
The truth divine that maketh free;
And knowing, we may sow the seed
That blossoms through eternity.
—*Richard Watson Gilder.*

Invocational Hymn. "Holy Spirit, Truth Divine," No. 69. First stanza.

Invocational Prayer.

Bible Reading Responsively.

Leader. The opening of thy Word giveth light.

Intermediate Class. Thy Word is a lamp unto my feet, and a light unto my path.

Leader. All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Senior Class. The Word of the Lord endureth forever.

Leader. Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.

Young People's Class. These were more noble than those in Thessalonica, in that they received the word with a readiness of mind, examining the scriptures daily.

Leader. I will delight myself in thy statutes; I will not forget thy word.

Assembly. Be ye doers of the word, and not hearers only.

Responsive Singing. "Sing Them Over Again to Me," First and second stanzas, No. 66.

Leader. Jesus said, I am the way, the truth, and the life.

Intermediate Girl. Sing them over again to me,

Class of Intermediate Girls. Wonderful words of life,

Intermediate Girl. Let me more of their beauty see,

Class of Intermediate Girls. Wonderful words of life.

All girls in assembly.
Words of life and beauty,
Teach me faith and duty;

All boys and all girls.
Beautiful words, wonderful words,
Wonderful words of life,
Beautiful words, wonderful words,
Wonderful words of life.

Leader. Jesus said, I am come that they might have life, and that they might have it more abundantly.

Senior Boy. Christ, the blessed One, gives to all,

Class of Senior Boys. Wonderful words of life,

Senior Boy. Sinner, list to the loving call,

Class of Senior Boys. Wonderful words of life.

All Boys in Assembly.
All so freely given,
Wooing us to heaven,

All Boys and all Girls.
Beautiful words, wonderful words,
Wonderful words of life,
Beautiful words, wonderful words,
Wonderful words of life.

Bible Reading. Ten Commandments (shorter form) Ex. 20:3-17, in unison, by assembly.

Hymn. "Thy Word is Like a Garden, Lord," No. 65. Pantomimed by three young women and three young men. As the hymn is read slowly, stanza by stanza, characters appear in order, as follows:

Young woman carrying flowers interprets first half of stanza one.

Young man dressed as a miner interprets second half of stanza one.

Young woman carrying clusters of stars interprets first half of stanza two.

Young man dressed as soldier interprets second half of stanza two.

Young woman walking toward each of above interprets first half of stanza three.

Young man dressed in civilian clothes interprets second half of stanza three.

Hymn. "Lord, Speak to Me That I May Speak," No. 208, second and fourth stanzas.

Prayer of thanksgiving for the Bible, followed by choral response. (See First Sunday.)

Worship Through Offering.

Lesson Study.

Poem.

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul.
Then, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
—*John Greenleaf Whittier.*

Bible Reading. Psalm 19, read by a teacher.

Benedictory Hymn. "Let the Words of My Mouth," page 24, back of *Hymnal.*

Fourth Sunday: Gratitude for Our Country

The Founding of Our Country

Prelude. "O God, Our Help in Ages Past," No. 68. Piano or orchestra.

Call to Worship. Psalm 100.

Sentence prayers. By three from the department, expressing gratitude for *material*, *social*, and *spiritual* growth of our country.

Reading. Brief selection from Heminway's "The Breaking Waves Dashed High."

Boys' Chorus. "O God, Our Help in Ages Past," No. 68. First stanza.

Responsive reading. Psalm 121.

Hymn. "God of Our Fathers, Whose Almighty Hand," No. 245. First stanza.

Gratitude for Material Prosperity

Leader. Lest we think too highly of material blessings alone, hear these words of warning:

Response. We, here in America, (Canada), hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance and thereby destroy the material well-being of all of us.—*Theodore Roosevelt.*

Hymn. "O Beautiful for Spacious Skies," No. 239. First stanza. (Or a Canadian hymn.)

Leader. Centuries ago the leader of another nation voiced a similar warning given to us in the Scriptures.

Response. Deuteronomy 6:10-13.

Leader.

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!
—*Kipling.*

Assembly. Pledge to the nation's flag; pledge to the Christian flag.

Worship Through Offering.

Gratitude for Social Opportunity

Leader.

We hold these truths to be self-evident;
That all men are created equal;
That they are endowed by their Creator with certain inalienable rights;
That among these are life, liberty, and the pursuit of happiness;
That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Response.

God save America!
Here may all races
Mingle together as children of God,

Founding an empire on brotherly kindness,
Equal liberty, made of one blood!

Hymn. "America," No. 246. One stanza. (Or a Canadian hymn.)
Lesson Study.

Gratitude for Spiritual Ideals

Leader. Blessed is the nation whose God is the Lord, and the people whom He hath chosen for his own inheritance.
Response. The Lord of Hosts is with us; The God of Jacob is our refuge.
Leader. They that trust in the Lord are as Mount Zion,
Which cannot be moved, but abideth forever.
Response. Blessed be the Lord God, the God of Israel.
Who only doeth wondrous things.
Leader. Be still and know that I am God
I will be exalted among the nation;
I will be exalted in the earth.
Response. Truly God is good to Israel, Even to such as are of a clean heart.
Hymn. "O Beautiful, My Country," No. 237. Third stanza.
Benedictory Prayer.

Fifth Sunday: Gratitude for Friends

Prelude. (Instrumental) "Holy, Holy, Holy."
Call to Worship.

Leader. Enter into his gates with thanksgiving, and into his courts with praise. Give thanks unto him and bless his name.
Response. From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

Hymn: "For the Beauty of the Earth," No. 38.
Prayer of thanksgiving with choral response (See First Sunday).
Responsive Service.
Leader.

If I can stop one heart from breaking,
I shall not live in vain.
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.
—*Emily Dickinson.*

Response. Let me live in a house by the side of the road and be a friend to man.
Leader. Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God.
Response. A friend loveth at all times.
Leader. And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul.
Response. And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?
Leader. Thou shalt love thy neighbor as thyself.
Response. Ye are my friends, if ye do the things which I command you.
Leader. No longer do I call you servants; . . . but I have called you friends.
Response. Greater love hath no man than this, that a man lay down his life for his friends.

Hymn. "Where Cross the Crowded Ways of Life," No. 222.
Worship Through Offering. (See First Sunday.)
Scripture. The Home of Friends—Luke 10:38-42; John 11:32-36, read by a boy and a girl from Senior Department.
Prayer. Silent gratitude for friends, followed by prayer by a boy and a girl in Young People's Department, and choral response, No. 35, back of *Hymnal.*
Poem. "The Friend of Man." (See January INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.)
Solo. "I Would Be True," No. 170.
Story. "The Road of the Loving Heart," by Annie Fellows Johnstone in *The Little Colonel's House Party.*
Lesson Study.
Benedictory Hymn. "What a Friend We Have in Jesus." (In most hymnals.)

THE MISSIONARY EDUCATION OF CHILDREN

By Elizabeth Harris

MISSIONARY education is necessary because the principles of Christianity are the only basis of genuine respect and brotherhood. In all the plans for world peace we need to listen again to that remarkable statement which was made by the six premiers of the British Empire soon after the war, in which they said that the war had shown that the only hope of a brotherhood of nations rested upon brotherhood as exemplified by the Christian religion, and which rests upon the fatherhood of God.

If our children could be helped to feel that God is really their loving heavenly Father, and all children everywhere are their brothers, we should be well on the way to world peace; for just as it is difficult to give up the *unfavorable* prejudices of years, so is it difficult to give up favorable prejudices. It will be hard to stir up race hatred in a generation of men and women who are taught, as children, to look beyond the insignificant peculiarities of races and nations, and to see that in the real essentials "God made of one blood every nation."

* * *

BUT PERHAPS an even bigger contribution to world peace is something which can come only as a result of definite religious teaching, namely the *supreme worth of man.* Other organizations may stress friendship and brotherhood, but this, religion and religion alone can teach.

If a generation of children can be taught to think of men as "only a little lower than God," they will never consent to have millions of them, with all their possibilities for being like God, wiped out, to gratify the ambition of either man or nation. *The supreme* worth *of the individual* is one of the essentials which we must teach our children.

Shall we have peace? Yes. When a generation of world children have been taught to sing in place of hymns of hate, hymns of love, and when they have been helped to contacts which afford opportunity for mutual help and service. This is what missionary education rightly interpreted will do.

* * *

THE MISSIONARY education of children as a part of their Christian education has always been of supreme importance. Indeed it is impossible to teach Christianity without teaching missions. If the missionary message is left out of the Christian teaching of our children the very heart of that teaching is left out, for Christianity ceases to be Christian when it ceases to be missionary. But the missionary education of children has peculiar significance in these days for several distinct reasons.

* * *

BECAUSE of the change in the general idea of what missions is. Not so very long ago we thought of missions as something which had to do with people a long way off, infinitely inferior to ourselves not only in religion but in culture and civilization as well.

Now we think of missions and brotherhood as much the same things. We realize that each race of the earth has its peculiar contribution to make. Each is dependent upon the other. In all of the religions of the world there is the seeking after God. We believe that He has revealed Himself supremely in Jesus. Therefore, just as others who had this revelation shared it with us, so we too must share our knowledge with those who are still seeking. The people of other religions give beautiful testimony of Christianity being that which they have sought unconsciously, as for instance the African woman who, hearing for the first time the story of Jesus and His revelation of the love of God, turned to her companion saying, "I always knew there ought to be a God like that."

* * *

BECAUSE through missionary education the finest friendships can be

established. The people we dislike are usually the people we do not know. Someone says, "Instead of love being blind, love is the only thing that sees." That is, it is only when one loves that he is really able to see beneath surface peculiarities, and differences, to that which is the real person. There is need of helping children to really know people of other lands or races. Only in this way will prejudices based on superficial judgment be prevented or overcome.

* * *

BECAUSE of the present special emphasis upon world peace. Always after a great war men and women, appalled by the damage they have wrought, have put forth plans for preventing a repetition of such a catastrophe. Usually the means used have been pacts and protocols and inhibitions placed upon various nations. Always before the efforts have been doomed to failure. Shall the present agitation also fail? Not if in Christian churches and homes children with as yet no racial or national prejudice are helped to know other people,—to appreciate their fine points and to want to share with them that which is most worth while.

World peace would soon come if a generation of children was helped to form real friendship with children of other lands and races.

Twenty-four centuries ago Aristophanes, the Greek philosopher, said:

> From the murmur and the subtlety of suspicion with which we vex one another
> Give us rest.
> Make a new beginning,
> And mingle again the kindred of the nations in the alchemy of love.
> And with some finer essence of forbearance temper our minds.

This new beginning must be made with people before suspicion and hatred are already formed.

SUNDAY SCHOOL SECRETARIES AND STATISTICS

By F. M. Gregg

STATISTICS are either inert, or repellant, or compellingly attractive, depending on what they exhibit and how they are used.

Within the last five years the writer has made a first hand study of more than sixty Sunday schools in the central west, and the most frequent form of Sunday-school statistics he has seen posted up in churches is a simple exhibit of "Attendance Today," "Attendance Last Sundays," "Offering Today," and "Offering Last Sunday." He has even occasionally heard the secretary actually *read* the statistical report as a part of the closing exercises.

As against that situation, an attempt is here made to present the secretarial work in one school that has given a good deal of attention to the assembling and utilizing of its Sunday-school statistics, the First M. E. Sunday school of University Place, Nebraska. While that school usually has a bona fide active enrollment of ten hundred to fourteen hundred, varying with the season, as ours is a college town, aside from its extension members of various sorts, the sketch of its secretarial activities may be found suggestive for schools much smaller and much larger.

* * *

SEVERAL years ago the school had one general secretary and seven departmental secretaries. It now has twenty-seven secretaries. Were the classes robbed to secure these secretaries? No, they were gotten mainly from non-attendants who could not ordinarily be interested in class work, but who were perfectly willing to come to Sunday school, once they were assured they could render a real service. Moreover, the reader must not visualize a troup of twenty-seven people marching hither and thither about the Sunday-school rooms. The principle upon which the school works is that the Sunday-school classes are the heart of the school, and every other activity must contribute to efficiency there. Class distractions must be reduced to the lowest terms.

The average Sunday school in one of the larger protestant denominations enrolls one hundred and thirty and has an attendance of sixty-two—less than fifty per cent. It is the absentees who present the greater problem. Accordingly, in our school we have absentee secretaries as well as presentee secretaries, one each for each department, and a general secretary of each kind for the general secretarial office. The presentee secretaries assemble the usual statistics, employing the card system, by which alone a satisfactory record can be kept. The accompanying illustration will show the appearance of the general secretarial office and the statistical exhibits at the end of the Sunday-school hours.

The absentee secretary (one for each department) has a very different piece of work to do. The class teacher has a little attendance record sheet of her own, for a three months' record of her class. She is responsible for calling up or looking up absentees for the first two Sundays of absence. The third Sunday she enters on a prepared slip all three-Sunday absentees, with a statement of what she knows about each case. The department absentee secretary assembles all these slips and turns them over to the Department superintendent, who, in turn, makes inquiry into the cause of absence, and returns these slips, with the entry of her findings, on the fourth Sunday. On that Sunday the secretary strikes from the lists the names of the

A glimpse into the General Secretary's office. The teachers' names are on separate little blackboards, hung on hooks, so they can easily be shifted. At the right of each teacher's name hangs a little card showing the class enrollment for the day. The larger drawers contain the class envelopes, containing the attendance cards; the smaller drawers contain the enrollment cards.

returned pupils, and turns the lists over to the director of religious education for final inquiry and treatment of the four-Sunday absentees.

In case a pupil has left the school for good reason, or proves hopelessly indifferent, as many be discovered through these various inquiries, the teacher is asked to sign the form on the back of the regular attendance card, asking the general absentee secretary to take the enrollment card from the files, and giving the reason for the withdrawal. No pupil is dropped from the general roll till this procedure is complied with. The enrollment secretary builds up the membership file and the general absentee secretary alone reduces it. The accompanying partial reproduction of the quarterly report, printed on the regular church bulletin for several Sundays, shows one of the large uses of our Sunday-school statistics.

* * *

THERE IS one general and important principle that should govern all Sunday-school statistics, namely, that every item must have an important later use, which use shall also serve as a check-up on the accuracy of the statistics. For instance, the punching of the weekly attendance cards serves as a weekly record of attendance with its various uses. Then at the end of the year, the attendance cards of a whole family in our school are assembled in an envelope and with it goes a circular letter to the parents announcing the beginning of the new Sunday-school year, along with comments on the importance of regularity in attendance, etc.

The work of a birthday secretary needs no special comment. In our school we send cards up to, but not into, the senior department. The superintendent has a file of birthday cards of all teachers and officers and takes the occasion of a birthday to write a note of recognition and appreciation of services rendered. The professional librarian in our school is a unique officer, in that he keeps a card file showing the professional readings of every teacher and officer. The card contains a check list of thirty recent books on Sunday school work. By a ruling of the Sunday school Board, every teacher and officer must read at least one professional book a year.

* * *

FINALLY, what is regarded as one of most valuable of all officials, is the service secretary. It is the duty of such a secretary in each department, except the beginners, to stimulate the classes to undertake worthy service activities as classes and as individual members. Such a secretary is the agency for developing project teaching in religious education. There is a general service secretary who keeps the ranks of the department service secretaries properly filled, and who is the walking cyclopedia on projects and activities. She assembles and gives proper publicity to the class and departmental reports and keeps her eye out for community opportunities for service.

In order to have every teacher and officer informed as to the mechanism of the school, an eight-page folder is put into the hands of each new teacher and officer. The folder contains, among other things, message from the general superintendent, the general service secretary, the absentee secretary, and the statistical secretary. It is the general understanding that new ideas are always welcome and new procedures will be quickly adopted when they win the endorsement of the Sunday-school Board as a whole, but that in the meantime everyone conforms to the current practice till a proposed change is approved by the majority.

* * *

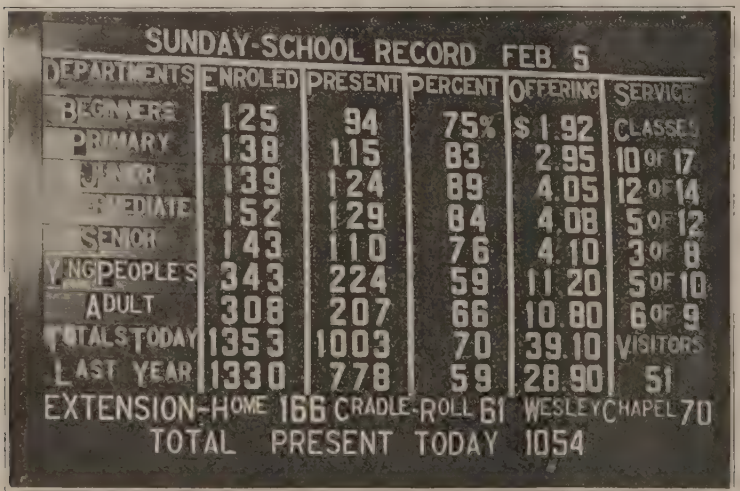
THERE ARE always many elements that enter into the making of a year's totals of enrollment and attendance, and it is difficult to show the effect of any single factor. With respect to our school, it may be said that whereas in 1920–21 the average attendance through the year was 706, or 61% of the enrolment, in 1924–25 it has been 820, or 66%. The adoption in the meantime, of our system of following up absentees, we are confident, has been one of the most important single things we have done to bring up our attendance. In all fairness it needs to be said, however, that the secretarial work is only an accessory, but an important accessory, to the general efficiency of a Sunday school. It will always remain true that the great secret of building a school consists in the training and selection of efficient and devoted class teachers.

Our Elementary Department Today

Supt., Mrs. Langford — Presentee Sec'y., Miss Boydston
Absentee Sec'y., Miss Ailes and Miss Marshall

Class	Teacher	Enrolled	Present	Per Cent	Offering	Service Projects
11.	D. Harrington and F. Alabaster	10	9	90	24	*
12.	Mrs. Bunting	8	7	88	26	*
13.	Mr. Boydston	12	10	84	23	
14.	Mrs. Peacock and Mrs. Lewis	10	9	90	40	*
16.	Mrs. Harrington	5	5	100	20	*
21.	Mr. Hawk	9	8	89	26	
22.	Miss Mathers	9	5	56	17	*
23.	Mr. Miles	18	13	72	52	
24.	Miss Boydston	9	9	100	31	*
31.	Mr. Vessey	17	10	59	22	*
32.	Mrs. Newkirk	16	14	88	30	
34.	Miss Davis	11	8	73	32	*
	Teachers and Officers	17	15	90		
	Totals, Feb. 8	152	122	80%	$3.45	

A department bulletin board. The class numbers at the left show, in the ten's place, the year's work they are doing; first, second, or third. The odd numbers—11, 21, 31, etc.—show boys' classes, and the even numbers are for girls' classes. The stars, at the right, indicate the classes carrying on service projects. The board is three feet by six feet.


SUNDAY-SCHOOL RECORD FEB. 5
DEPARTMENTS
ENROLED
PRESENT
PERCENT
OFFERING
SERVICE
BEGINNERS 125 94 75% $1.92 CLASSES
PRIMARY 138 115 83 2.95 10 OF 17
JUNIOR 139 124 89 4.05 12 OF 14
INTERMEDIATE 152 129 84 4.08 5 OF 12
SENIOR 143 110 76 4.10 3 OF 8
YNG PEOPLE'S 343 224 59 11.20 5 OF 10
ADULT 308 207 66 10.80 6 OF 9
TOTALS TODAY 1353 1003 70 39.10 VISITORS
LAST YEAR 1330 778 59 28.90 51
EXTENSION-HOME 166 CRADLE-ROLL 61 WESLEY CHAPEL 70
TOTAL PRESENT TODAY 1054

The general bulletin board exhibited in the main auditorium for the preaching service. Two-and three-inch metal letters are used, hanging in grooves. The letters are those of the Winters Specialty Company, Davenport, Iowa. The board itself was made in the Manual Training Department of Nebraska Wesleyan University.

AUTUMN PLANS FOR WORK WITH CHILDREN

By Mary Foster Bryner

RALLY and promotion days have been observed, so during October readjustments are necessary because of the reception by promotion of some different children into each department. These are eager with anticipation for something new and interesting. The department superintendent realizes that the leading voices upon which she has depended for singing and response in worship and other portions of the program have passed from her group, and that those who remain must be trained.

The room itself, the program, and the several features must be suited to the time of year in anticipation of the special occasions which are worthy of recognition during this quarter. Pictures of autumn scenes, also autumn leaves are appropriate for decorations.

Attendance is sure to be more regular than during the previous quarter of vacation. Cradle Roll children are to be welcomed into the beginners circle. The beginners who have advanced to the primary department will enjoy the more definite program with its new scenes and different methods of recognizing birthdays and making the offering and the smaller class circles with the grade teacher. Primary children promoted as juniors become familiar with the more formal program and need to be helped to use intelligently the song books, Bibles, and work books.

In the larger departments, class groups have been transferred from one grade teacher to another. During October a party or picnic for each separate class, with its teacher, will help to establish friendly acquaintance and confidence. Each teacher should realize the need of her best effort to impress the children who may be hers for only one year of Church-school instruction.

Each department should have in mind the occasions which deserve special attention before the year closes. November will bring the thought of harvest home and thanksgiving. The climax is reached in crowning the year with a double celebration of Christmas by the entire department. One of these gatherings should be the Sunday service for the true Christmas program of religious import, and the other an afternoon party during the vacation week for each department, where songs, stories, games, and refreshments are included in the program.

The songs of the quarter will be appropriate to autumn, thanksgiving, and Christmas, and should be introduced into the general program of each department. Some suggestions for beginners would be:

"Apples mellow,
Pumpkins yellow,
Tell the time of year."

"Father, We Thank Thee for the Night," "Thank Him, Thank Him, All Ye Little Children," "Just a Little Baby, Jesus Was His Name," "Away in a Manger, No Crib for His Bed." For the primary children, autumn will be suggested in "All Things Bright and Beautiful," "Can a Little Child Like Me Thank the Father Fittingly?", "God Is Good to Us, Dear Children, God is Good Through All the Year," "Christ Was Once a Little Baby," "Holy Night, Silent Night," "Under the Stars One Holy Night." Juniors may use such songs as "O Beautiful for Spacious Skies," "We Plow the Fields and Scatter the Good Seed on the Ground," "Enter Into His Gates With Thanksgiving," "Rejoice, Give Thanks and Sing," "O Little Town of Bethlehem," "Shepherds Were Watching Their Sheep Through the Night." Other songs appropriate to these occasions may be substituted.

* * * * *

The thought of giving thanks may be developed into the giving of gifts, culminating at the Christmas season. All Scripture portions should be related to these different themes. "He has made everything beautiful in its time," "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease," "Oh, praise the Lord, all ye nations," the shortest Psalm, Psalm 117, "Oh, give thanks unto the Lord for he is good," "Freely ye have received, freely give," "Every good gift is from above, coming down from the Father," "Give unto the Lord the glory due unto his name," "God so loved the world . . . " John 3:16.

Primary and junior children should memorize the Christmas story, Luke 2:8-20. As the Bible is the story book from which most of the lessons are taken, the primary children would enjoy "I Think When I Read That Sweet Story of Old" Because each junior owns a Bible and is learning how to use it, the juniors will enjoy part of "Holy Bible, Book Divine, Precious Treasure, Thou Art Mine."

In connection with thanksgiving, try to cultivate the habit of giving thanks daily in the home life and at every meal, and then help the children to memorize something suitable, such as "God Is Great and God is Good, and We Thank Him for Our Food," "By His hand we all are fed, Give us, Lord, our daily bread," "Father of all in heaven above, we thank Thee for Thy love; Our food, our homes, and all we wear tell us of Thy loving care."

The thought of giving implies giving to others, and will be associated with missionary interests. Each department may use one or more suitable songs, such as "Jesus Loves the Little Children," "All the Children of the Lord," "Love Him, Love Him, All Ye Little Children," "The World Children for Jesus," "We've a Story to Tell to the Nations," "Go ye among all nations, Go, ye, across the sea."

* * * * *

Simple projects may be worked out, beginning in October. Some of the children may have attended a vacation Bible school and shared in the preparation of a summer Christmas tree to be sent to some foreign station, to be used at Christmas time. Others will be equally interested during October in supplying a Christmas box which should be on its way by the first week in November. There are so many to be remembered in every mission station, that simple, inexpensive articles are acceptable.

The beginners and primary children will rejoice to earn or save money to provide marbles, crayons, pins, needles, thread, safety pins, soap, wash cloths, small towels, balls, bits of ribbon or colored wool, and simple toys. Juniors may make some such things as booklets from the surplus folders of the beginners and primary graded lessons. They will mount pictures, collect and prepare postcards. Girls can dress small dolls and make children's handkerchiefs from odd pieces of gingham. Boys may mount pictures and cut them into puzzles, placing each in a separate envelope. If suggestions are needed regarding a station or things desired, send for a leaflet to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City.

Not all the gifts are to be sent away. The Christmas basket may be filled by a department or class. The Associated Charities can furnish names of worthy families. Often the entire school will unite in a general service such as white gifts for the King. Each class chooses what it wishes to contribute—canned corn, flour, pillow cases, sheets, etc., —and at the special service all offerings are carried to the platform.

In early December, Bible Sunday and Golden Rule Sunday may be simply observed. Even pennies will provide Scripture portions for mission fields. On Golden Rule Sunday, the attention is centered upon the many orphans of the World War who are cared for by the Near East Relief and other agencies. Our favored children will be glad to share with those children who, day after day, have only bread and cocoa for breakfast, bread and beans for dinner, bread, grits, and stewed dried fruit for supper. Help the children to live the Golden Rule as well as to repeat it.

EVANGELS OF THE NEW DAY, A PAGEANT

By Charles C. Chayer

Scene I

Plain scene, with draperies at back of stage that part in center. Altar, with accoutrements, in full center of stage, raised to provide kneeling step for worshipers.

Enter from left and right, respectively, young woman and adult lady, and young man and mature man. These are modern Christians, coming to worship. They advance toward altar, reading service-book, which they carry with them. Kneel in line before the altar, adults in center, young people on outer sides, fold their hands across their breasts, and raise their eyes to heaven in prayer.

While attitude of prayer is held by worshipers, choir sings softly, "Break Thou the Bread of Life" (two stanzas.)

During closing strains of second stanza, draperies part slowly, and two Angels, bearing flaming torches, appear, followed by the Spirit of Evangelism. Angels take places on either side of opening. Draperies are dropped again. Spirit of Evangelism comes forward to center before altar, and addresses worshipers:

Spirit of Evangelism:

Devout Worshipers of the Risen Christ:
Ye are known to me as seekers of God's will.
Unto the Heavenly Throne have come your supplications;—
Pledges of obeisance and pleas for God's Spirit.
Behold, thy prayers are heard! (Worshipers rise and fall back on either side of throne).
I, the Spirit of Evangelism,
Am sent from the King of Kings, and Lord of Lords
To touch thy life
And send thee forth to the far ends of earth
To bear glad news of Jesus, and enlist
All men beneath the banner of the Cross.
From age to age
I have been the bearer of the Great Commission.
Lo, as I touch thee, I breathe the words again:
"Go ye therefore, and make disciples of all the nations,
Baptizing them in the name of the Father and of the Son and of the Holy Spirit:
Teaching them to observe all things whatsoever I commanded you:
And, lo, I am with you always,
Even unto the end of the world."

(Spirit of Evangelism returns to side of one of the angels. Suddenly the veil parts wide, and reveals large Christian flag. Worshipers rise quickly, and extend their arms toward the flag. When flag appears, chorus breaks forth with "Lead On, O King Eternal," (first and third stanzas).

Curtain

Scene II

Stage arranged as in Scene I, Modern Christians discovered again kneeling at the altar. Choir sings softly and pleadingly "Father, I Stretch My Hands to Thee," (first, third, and fourth stanzas). Hands of Christians stretched upward. At close of hymn, Spirit of Evangelism and attendants enter as in Scene I. Spirit of Evangelism speaks:

Spirit of Evangelism:

Soldiers of the Crimson Cross, what seek ye now?
Touched by my Spirit, not long since,
I saw you faring forth
As needing nothing to complete
The conquest of the world for Christ.
Now are ye come again in humble quest.
Speak, what brings you hither once again?

First Christian: (Rising from his knees as he speaks, and retiring down left.)

O Holy Spirit, we come in helplessness.
When first thou touched me with thy Spirit pure,
I went to tell the childhood of the world
Of Jesus' love, His Kingdom and His call.
I found God's children
And I brought good news of Christ.
Alas! They could not *understand.*
The fault I know is mine.
Hence, my return to plead the gift
That shall help me to make the children know
And, understanding, join the great Crusade of Christ.

Second Christian: (Rising, and falling back, down right).

Helpless am I, also.
Touched by thy Spirit, I went forth
To challenge Youth to follow Christ.
Young men and women,—strong, eager pure,—
Heard from my lips the story,
But followed not the Cross.
This my confession, and this my deep regret:
I have no power to make them *understand.*

Third Christian: (Rising, and retiring toward First Christian)

O Spirit of the Flaming Torch,
I come with empty hands.
My task has been to bear thy Cross
To those mature in life.
In home and factory, halls of power and fame
I found them and declared
The good news the kingdom Christ would bring.
Neither do they *understand.*
They follow still their ways, some good, some bad,
And I am impotent to win them for the Christ.

Fourth Christian: (Rising and taking position near Second Christian)

O Messenger Divine,
I come in weakness from the fields
Where aged people garner their last grains.
Thy Spirit drove me thence
To win them to the Christ ere life should fail.
Daily thy message I have given to them,
Yet they, unheeding, daily go their way.
'Tis not their fault: 'tis mine.
I do not make them *understand.*

Spirit of Evangelism:

Weary Suppliants, thou art thrice welcome.
Long I have hoped for thy return.
In every age, touched by my spirit,
Soldiers of Christ have set forth eagerly,
Waiting for nothing, conscious of no lack.
Many, like you, have failed,
But unlike, they have not returned
To seek another gift,
But fallen in despair.
From the King of Kings and Lord of Lords
There comes another messenger
To every earnest seeker.
She is my Sister.
The touch of both is needful if you would succeed.
Behold, I summon her.
Spirit of Religious Education!

(Angels go out. Spirit of Religious Education enters through draperies, attended by angels who have gone to call her. She is dressed much like the Spirit of Evangelism, but carries a Bible in one hand and a wand in the other. Chaplet of leaves about her head.)

Spirit of Religious Education:

Servants of the Living God,
Full well I know thy pain:
Thy impotence as well.
Yet is thy weakness not thine own alone.
It is the weakness of each Christian soul
Whose passion is not guided by my power.
I, the Spirit of Religious Education,
Gladly bestow my gift.
Servant of Childhood:
The child's God is the Hero!
If Childhood follows Christ, it follows Him
As matchless Hero of all ages past.
Henceforth, the Spirit of Heroism
Will attend you in your tasks.

Go forth! With her abiding
Childhood shall understand,
And join the Great Crusade.

(*Spirit of Heroism*, dressed in pink costume, enters through draperies and stands beside First Christian).

Servant of Youth:
Friendship is the call of eager Youth.
If Youth enlists beneath the Crimson Cross,
Youth must discover Christ as Friend of Friends.
Henceforth, the Spirit of Friendship
Shall be your companion.
Her presence shall magnetize your message
And win the Youth for Christ.

(*Spirit of Friendship*, dressed in light blue costume, takes place by Second Christian.)

Servant of Mature Life:
Maturity calls for power.
Temptations, doubtings, trials, perplexities
All these do prove o'er and o'er again
How vain the strength of Man.
Maturity discovers
That the good he would do, he does not;
While the evil he would not do, that he does.
In this dilemma, he doth cry,
"Who shall deliver me?"
Think you Maturity does not understand?
Let the Spirit of Power attend you,
And those of Mature Life will cleave to Christ.

(*Spirit of Power*, dressed in light green costume, takes position by Third Christian.)

Servant of the Aged:
You, too, can win if you will learn the secret.
Old Age soon faces the great Venture —Death.
What is beyond he cannot know. Alone
He shrinks from the vast uncertain journey,
And yearns for a Hope that is sure.
Seek thou Old Age again.
With you shall go
The Spirit of Immortal Hope.
Then shall the Aged understand,
And welcome Christ's companionship.

(*Spirit of Immortal Hope*, in yellow costume, enters and goes to side of Fourth Christian.)

(*Spirit of Religious Education* retires to one side of opening in draperies, *Spirit of Evangelism* being on the other side.)

Spirit of Evangelism:
Soldiers of the Crimson Cross,
Endued, with double portion of God's Spirit,
I send you forth again.
"Go ye, therefore, and make disciples of all the nations,
Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:
Teaching them to observe all things whatsoever I commanded you:
And lo, I am with you always, even unto the end of the world."

(As this speech ends the draperies part, revealing a great Cross, well illuminated. Christians extend hands toward Cross, as Spirits stand at their sides. Chorus Sings "Soldiers of Christ, Arise," (three stanzas).

Curtain

Scene III

(Stage cleared. Draperies drawn apart, revealing Spirit of Evangelism and Spirit of Religious Education seated on twin thrones, with Angel attendants. They are considering the return of the Suppliants.)

Spirit of Religious Education:
'Tis now a long time since the worshipers
Of our loved Christ bowed reverently
Before the altar of our God
And, receiving our joint blessing,
Hastened forth to gather human hosts
Beneath the banner of the Crimson Cross.
Think you that these will ever come again?

Spirit of Evangelism:
I cannot answer thee without a doubt,
For the ways of man are not the ways of God.
Were not ten lepers healed of their dread plague?
Yet only one returned to give God thanks.
So may it be with thee.
This much I know, assured beyond a doubt—
That whether they return or no
Will be at once the measure of their greatness.
Small souls do seek, but seldom offer thanks.
Only the great of heart ask and receive,
And come again in joyful gratitude.

Spirit of Religious Education:
Hark! I hear songs of rejoicing.

Spirit of Evangelism:
Behold, the worshipers return!
Doubt you no more.
The impulse to give thanks has borne them hither.

(Enter Modern Christians, bearing banner of Christ. They kneel before the throne in obeisance, then arising, step back, two on either side of throne, and in turn address the Spirits):

First Christian:
Once and again came we to thee in supplication.
Now we come in gratitude.

Second Christian:
O Spirit of Evangelism,
What we could not accomplish, moved by thy Spirit alone,
Thy Sister's touch enabled us to do.
'Tended by Heroism, Friendship, Power and Immortal Hope,
Thy message we have borne to all mankind.
Childhood, Youth, Maturity, Old Age,
Whom once we could not make to understand,
Have had the scales removed from off their eyes
By our attending Spirits,
And all have understood!

Third Christian:
Yea, all have understood!
Multitudes do march
Beneath the banner of the Cross
Ready to follow where we lead!

Fourth Christian:
O Sister Spirits of the Eternal God,
Not for ourselves, but in behalf of these
We come to thee,
Grateful for thy gifts to us
And zealous for thy Cause
We bring new Christians hither
That, bowing at thy throne,
They may receive thy double gift.
And rising, may go forth
To multiply themselves
As we have humbly done.

Spirit of Religious Education: (To Evangelism)
O Sister Spirit, shall we not say, "Well done"?

Spirit of Evangelism:
Well done, thou good and faithful Servants,
Let thine attending Spirits bring at once
New seekers to the throne,
For they are now thrice welcome.

Spirit of Immortal Hope, bearing Christian flag, leads group of Aged men and women up *center aisle* to platform where they kneel in line before the throne. While they enter organ plays "Rock of Ages."

Spirit of Power, bearing Christian flag, leads group of adult men and women up *right outside aisle* to the platform, where they kneel in line behind the line of Aged worshipers. Organ plays, "Just as I Am" while they enter.

Spirit of Friendship, bearing Christian flag, leads group of young men and women up *left outside aisle* to platform where they kneel, in line, behind Mature group. While they come organ plays "What a Friend We Have in Jesus." Young people sing.

Spirit of Heroism, bearing Christian flag, leads group of boys and girls of Junior, Primary and Beginners ages to the platform. They come up the *center aisle*, each child bearing a small Christian flag. On the platform they kneel behind group of Young people. Organ plays "Brightly Gleams Our Banner." Children may sing this as they enter, to give variety. Children should be costumed to represent different nationalities, also as Boy Scout, etc. When all are kneeling before the throne, the **Sister Spirits** rise.

Spirit of Religious Education:
Evangels of the New Day:
The patient Christ has waited many years
To see this day, when followers of the Cross
Should seek me not alone, but seek us twain.
Ye do most wisely. Moved by our Spirits,
Twain, yet one in Christ,
The world shall follow where you lead.
Heroism, Friendship, Power, Immortal Hope Abide with these,

Until they, too, shall lead their hosts to Christ.

Spirit of Evangelism:

Go ye therefore, and make d sciples of all the nations,

Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

Teaching them to observe all things whatsoever I commanded you:

And lo, I am with you always, even unto the end of the world.

(Spirits of Evangelism and Religious Education wave their wands over the Worshipers, who rise, and face audience. Chorus and cast join immediately in singing "Onward Christian Soldiers" while children wave their Christian flags. After one stanza has been sung, organ continues playing, while groups, led by attending Spirits and Christians, march off platform at center, followed finally by Angels and the Sister Spirits, Evangelism and Religious Education. March down center aisle, double file, thence in single file to either side aisles, and out.)

AUTUMN PLANS FOR WORK WITH YOUNG PEOPLE

By Catherine Atkinson Miller

THE SPARKLE in October air makes young people eager for activity. Thoughtful leaders plan to provide that activity in the program of the local church. What that activity is to be may depend upon the results of the survey made in September, or, if September was merely a month of marking time, the survey may be the first activity suggested to the young people.

A survey may be a tedious matter of statistics, or it may be an exciting adventure. The young people's cabinet may appoint the surveyors—or better, "discoverers"—or they may be appointed by a committee representing all the organizations for young people, if no cabinet or council has been formed. The task will be literally one of discovery. It will reveal the number of young people in the various organizations of the church and the proportion of actual leaders. It will eliminate "dead wood," after making sure that it is not merely reclaimable "drift wood." It will list the young people who are away at school, and make possible a definite correspondence which will prevent them from losing touch with the home church. It will list the present and potential abilities of the young people within the church. It will show the number of young people in the community whom the church should recruit. A very thrilling thing, a survey!

Likely, too, the results of the cooperative effort of the various organizations making the survey will be the formation of a permanent cabinet, or council, which will insure future cooperation in discovering the needs of all the young people, and assigning to the various organizations specific phases of the program planned to meet those needs.

* * *

MANY CHURCHES have Rally Day in early October. Not so many realize how young people can help to make Rally Day really worth while. Why not let them plan the worship service for the Sunday-school session, and prepare a program which willl enrich the service? Or, why not make them responsible for the evening church service on that Sunday, thus giving them a chance, first, to show to the entire congregation how effectively they can plan and carry out a worship program, second, to give concise and interesting reports of summer camps and conferences, third, to present their plans for fall and winter, and, finally, to challenge all the young people to share in carrying out those plans.

The plans may include the beginning of special study courses, some of which will continue through November, concluding with a special demonstration just before the Thanksgiving holidays. Principles and methods of worship, story telling, recreational leadership, drama and pageantry, and mission study are only a few of the many valuable courses which may be offered. In some churches, a course in dramatization, in which the class prepares to present a play or pageant representing a foreign country, and carefully studies the life of that country, in order to be accurate in the dramatic interpretation, will prove a delightful way to "make missions interesting."

The notebooks of summer conference delegates will yield rich material for the planning of Sunday-school worship services and young people's society meetings, and for the four-fold program of the organized class

* * *

Recruiting for all the organizations will be, of course, the next step after the survey. All the organizations will be interested in service projects, which may be another outgrowth of the survey. It is well to find, early in October, some definite task of community service which will require more time and effort than the spasmodic type of service represented by the casual Thanksgiving basket, and which will have a finer result in the lives of those who serve, as well as those who are served.

* * *

NOVEMBER brings Armistice Day, with its opportunities for an indoor community celebration which the young people of many communities could "put across," while the adults are considering the personnel of the necessary committees. Nor should Election Day go by without a discussion in at least one young people's meeting of the principles back of local, state, and national government, or a debate about some phase of a Christian's citizenship responsibilities.

Father and Son Week has come to hold an important place in the young people's program. Plans for carrying it out successfully will be furnished by the office of the Young People's Division of the International Council, and distributed by that office and by state and denominational young people's departments.

* * *

AUTUMN OFFERS joyous opportunities for recreation. It is an ideal time for hikes and treasure hunts, both those which seek nature's treasures and those which, like a "Pirate Party," are planned for the unearthing of more material riches, like the "corn and 'taters, and beef steak," which will make possible the camp fire supper. Such camp fires planned by those who went to summer camps, bring a little of the jollity of camp life to the bunch at home.

Then Hallowe'en! Are the young people tired of the usual masquerade, with its awkward pause after unmasking and its unvarying stunts? They would be thrilled by a Japanese Ghost Party, like "A Night in Wonder Wonderland," or by making a "Journey to the Land of Shades," which would introduce them to the quaint customs of the Chinese spirit world.*

* * *

THANKSGIVING celebrations should be planned with the thought of especially interesting the students and other young people home for the holidays. The Thanksgiving party may be a somewhat more formal type than the average "social," and include in its program a play or pageant of Pilgrim days, and attractive musical numbers, or it may go to the extreme informality and take the form of an old-fashioned candy-pull, featuring the making of pop-corn balls, taffy, and impromptu dramatization.

* * *

WORSHIP, instruction, service, recreation. Autumn offers ample opportunity to develop every phase of a well balanced program for young people.

*Note: *Joy From Japan* and *Chinese Ginger* are the source books suggested. *Joy From Japan* is published by the Heidelberg Press, Philadelphia, Price $1.00; and *Chinese Ginger*, by the Missionary Christian Movement, Price 50c. and is on sale in all denominational book stores.

The Journal regrets the confusion in Dr. Fergusson's article in the September issue due to an inadvertent "mixup" in shifting type.

WHAT THE BEST MEN'S BIBLE CLASS SHOULD BE

By Charles F. Banning

PURPOSE. The purpose of the men's Bible class is five-fold.

To lead men to Christ. This is the supreme test. If a class fails here it has missed its supreme opportunity and responsibility.

To develop Christian character. The child of God must be taught to stand alone and to walk. This will require strength. Strength of character will require much of teaching, of example and of practice before it is adequate to meet the stress and storm of modern life.

To train men for leadership. The great need of the church today is leadership. Money can be "raised." Equipment can be bought. Leadership must be developed and it is of priceless value. Jesus spent His life in training a few leaders.

To inspire men to serve the Kingdom of God both as individuals and as a group.

To contribute to the social and recreational needs of men.

Whether the membership of the class is from the wealthy residential section or the factory district, from the crowded city or the open country these five points must be recognized and realized if the class is to meet the standard and fulfil its mission.

Organization

This varies with the group and its needs. The following officers and committees are necessary for the class which accepts the above purpose:

Officers. The corps of officers should include teachers, presidents, four vice-presidents, secretary and treasurer. The duties of each are those usually pertaining to such offices with the exception of the four vice-presidents who together with the president compose the Membership Committee. The class should be divided into four groups, geographically if possible, and one vice-president should be responsible for each district.

Committees. The following committees might well be appointed to carry on the work of such a class.

The Executive Committee, consisting of all officers and committee chairmen, should have the usual duties which fall to such a committee.

The Committee on Religious Education will secure teachers, provide for the worship services and courses of study and plan the evangelistic work.

The Membership Committee, consisting of the four vice-presidents, will be responsible for looking up absentees and increasing membership.

The Service Committee will provide ways and means for the class to function in the church, in the community and in the larger social needs of the Kingdom.

The Committee on Boys Work will be the Boy Scout committee for the local troup. This will make a close connection between the boys and men. They will also have supervision of the other activities of the boys of the church and community.

The Athletic Committee will have the supervision of the bowling league, the gymnasium class, the volley ball, basket ball, and baseball teams, the golf, tennis or hand ball tournaments and in every way possible provide some form of recreation for every man in the class. They should also see that as fast as possible every man in the class takes some form of recreation.

The Social Committee will be held responsible for the annual, monthly and social activities of the class. These committees are optional. The work of two or three of them may be combined or the executive committee may be made larger and each of these activities assigned to an individual member. The important factor is that the work shall be done.

Program

Here routine and variety must be blended. The following outline is suggestive of what a class should have.

Annually. Certain events should be observed annually and be looked forward to as the high spots of the year's work. The preparation for the observance of these occasions falls to the Social Committee. The annual program should include such events as follows:

The annual formal banquet. This should be the high water mark in the work of the year. An attempt should be made to have every member present. The program must be carefully planned in every detail. The price should be kept within the reach of all.

The observance of Father and Son week holds vast possibilities for both fathers and sons and should be carefully planned.

A fine piece of service which the men's class might render is to conduct the every-member canvass for the church. Each vice-president might pick one, two, five, ten or as many men as are needed who would cooperate with the church board of trustees. Each of these groups might go back into their own districts where they are better known. This of course has many problems involved but it also has possibilities of linking the men more closely with the church.

Special occasions such as Men's Day, Layman's Sunday, etc., might also be observed as the need arises.

Monthly. Each month the men's class should hold a regular social and business meeting. This might well take the form of a supper, with a more or less informal program. A good speaker or some form of entertainment should be provided. The business of the class should be transacted at these meetings rather than at the Sunday hour.

Weekly. The church school session each Sunday morning is when the class will accomplish its great mission. Much prayer, thought and hard work must be expended on this very important session. The Membership Committee must be on the job. The Religious Committee must have made careful plans both for worship and instruction. Very little business and the minimum of announcements should be allowed. There should be no "opening exercises" but there should be a purposeful worship service. This will include music, Scripture, prayer (not by the same person often) and any other special feature which may be provided.

The instruction will be under the direction of the teacher or teachers. The entire class may remain in a body under one teacher or it may be divided and elective courses given to suit the needs of the men. In either case the courses should be varied and should include Bible study, mission study, social problems, history of Christianity and the other religions of the world, etc.

Midweek session. In some communities there will be a need for study and discussion groups between Sundays. These should be provided. The men may want a course of lectures or discussion on the regular Church Night program. The bowling league will meet one night each week as will also gymnasium class, volley ball and other recreational activities. Some men's classes have a downtown luncheon once each week. Every member who can conveniently do so eats his lunch with the group which is always at the same place, at the same hour and the same price so that it may become an established custom. If the committee provides a brief but interesting program this gathering can be made a very helpful phase of the class work.

Testing Results

A class may have all of the above purpose, organization and program on paper but still be far from setting a mark as a successful class. The pragmatic test of results accomplished must be regularly and vigorously applied. A few such tests are listed below.

Each year the Executive Committee should present to the class a goal toward which it should work during the year. This must be kept constantly to the fore and quarterly or monthly check up made to insure progress. This goal should cover such items as conversion, church membership, new members, a certain percentage of the enrollment present each Sunday, finances, committee efficiency, service to church, community and the larger interests of the Kingdom.

There should be an annual survey of the field and the forces of the class. The constituency should be carefully defined. Every man in any way connected with the church or Sunday school is available for membership unless enrolled in some other class.

Out of this survey should come a

prospect list. It should include all of the names of men in the community not connected with some other church or class. This list must be revised as well as the membership list each year.

Each committee should be expected to make a report at each monthly business meeting. The executive committee should check up carefully on any committee not doing its work thoroughly.

When a man is absent or withdraws from the class he should be followed up to ascertain the cause. If there are many the same cause will be given, no doubt, in many cases. If this is not corrected at once it is the fault of the executive committee.

There should also be a check made to see if the families of the men are in the other departments of the Church school. If a man does not exert enough influence in his own home or has not enough interest to secure the attendance of the members of his own family it is an evidence that the class program is not sufficiently meeting the needs.

The supreme test, one which the teacher and the Executive Committee must also apply to themselves, is "Are these men living the Christlike life?"

Here the work of the class stands or falls. Here the supreme purpose of the class is either lost or fulfilled. The sheep is not safe until he is under the Shepherd's care.

NOVEMBER JUNIOR SERVICES

By Nan F. Weeks

Theme for November—Gratitude

First Sunday: Gratitude for God's Love and Goodness

Prelude. (Instrumental) "At Rest" by Ralph Kinder.

Call to Worship.

Supt. It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High. (Psalm 92:1)

Praise Hymn. "O Worship the King."

Story. Some Men Who Forgot to Say Thank You.—Luke 17:11-17.

Prayer (of Thanks).

Hymn (of Thanks). "My God, I Thank Thee."

Fellowship Service.

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.
Recognition of world brothers and sisters (Missionary Feature) Hymn "When the Heart with Joy O'erflowing."

Memory Work.

Offering Service.

Response.

Supt. What shall I render unto Jehovah
For all his benefits toward me? (Psalm 116:12)

Dept. Freely ye received, freely give. (Matt. 10:8)

Collecting of Offering by junior ushers.

Prayer Hymn (Tune: Boylston)

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,—
A trust, O Lord, from thee.

Devotional Service.

Quiet Music (See Prelude).

Scripture. Psalm 103:1-5 (Read in unison.)

Prayer.

Our loving heavenly Father, we are so thankful that thou art our Father and our Friend, caring for us by day and by night, and providing us with food and clothing and home and loved ones. We thank thee for thy love and for thy goodness to us, and we pray that thou wilt help us to show our love to thee by trying to do the things which we know are pleasing to thee. Forgive that so often we are careless about doing as we should. Help us to remember and to be strong to do the right. We ask it in Jesus' name. Amen.

Prayer Hymn. "Saviour, Teach Me."

Call to Study.

Supt. Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart. (Psalm 119:34)

Lesson Study.

Closing Hymn. "Saviour, Again to Thy Dear Name."

Prayer.

Postlude. (Instrumental)

Second Sunday: Gratitude For Peace in Our Land

Prelude. (Instrumental.) "Souvenir," by Drdla.

Call to Worship.

Supt. I will give thanks unto thee, O Jehovah, among the peoples;
And I will sing praises unto thee among the nations.
For thy loving kindness is great above the heavens,
And thy truth reacheth unto the skies. (Psalm 108:3, 4.)

Praise Hymn. Doxology.

Loyalty Service.

Salute to our country's flag.

I pledge allegiance to my flag, and to the republic (empire) for which it stands; one nation indivisible with liberty and justice for all. I salute thee.

Hymn. "My Country, 'Tis of Thee." ("May God Preserve Thee, Canada")

Prayer. (For continued peace and prosperity.)

Offering Service. (See Program for first Sunday.)

Memory Drill.

Fellowship Service.

Announcements.
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Recognition of Our World Friends (Missionary Feature)

Prayer Song (Tune "America.")

God give the world thy peace,
And bid all warring cease,
God send us peace.
Peace in our own fair land,
And peace on every hand,
While for the right we stand,
God send us peace.

Devotional Service.

Quiet Music. (See Prelude.)

Scripture. (What God's Word says about peace.)

Third year classes. Galatians 5:22.
Second year classes. Romans 12:18.
First year classes. Matthew 5:9.
Teachers. Romans 14:19a.
All. Isaiah 2:4.

Solo and Chorus. "America the Beautiful." (First and third stanzas.)

Prayer.

God of love, and God of peace, we thank thee for thy goodness to us. We thank thee for the noble and heroic men who, in the days that are past, fought so bravely to make our country a safer place in which to live. We ask that thou wilt bless our war heroes, and provide for all their needs. We pray thee that thou wilt help all of us, thy children, to learn to love the people of other nations as thou dost want us to, so that there may be no more war. Make us all more loving, more patient and more forgiving, like Jesus Christ, the Prince of Peace. We ask it in his name. Amen.

Hymn. "Lord, While for All Mankind We Pray."

Call to Study. (See Program for First Sunday.)

Lesson Study.

Hymn. "God Bless Our Native Land."

Benediction. The peace of God which passeth all understanding, guard your hearts and your thoughts in Christ Jesus. Amen. (Philippians 4:7.)

Postlude. (Instrumental.)

Third Sunday: Gratitude for Our Christian Land

Prelude. (Instrumental.) "God of Our Fathers." (*Hymnal for American Youth*, No. 245.)

Call to Worship. (Psalm 108:3, 4.)
Supt. I will give thanks unto thee,
O Jehovah, among the peoples,
And I will sing praises unto thee
among the nations.
Dept. For thy loving kindness is great
above the heavens,
And thy truth reacheth unto the
skies.

Praise Hymn. "God of Our Fathers."

Loyalty Service.
Salute to the Flag of our Country. (See program for second Sunday.)
Hymn. "My Country, 'Tis of Thee." (last stanza.)
(Canadian substitute "God Save the King.")
Salute to the Christian Flag.
I pledge allegiance to my flag, and to the Saviour, for whose kingdom it stands, one brotherhood, uniting all mankind in service, and in love. I salute thee.
Hymn. "Fling Out the Banner." (One stanza.)

Story. The Pigrim Fathers.

Recitation. "The Landing of the Pilgrims." Hemans.

Hymn. "Faith of our Fathers."

Fellowship Service.
Recognition of World Brothers and Sisters of non-Christian lands. (Prayer.)
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.

Memory Work.

Devotional Service.
Quiet Music.
Scripture.
Supt. Righteousness exalteth a nation;
But sin is a reproach to any people. (Prov. 14:34).
Dept. Blessed is the nation whose God is Jehovah (Psalm 33:12).
Teachers. Yea, happy is the people whose God is Jehovah. (Psalm 144:15).
All. Psalm 1.
Hymn. "Faith of Our Fathers."
Prayer and Response.
Supt. For this beautiful world which thou hast given to us, thy children.
Dept. We give thee thanks, our Father.
Supt. For the food and clothing and shelter with which thou dost provide us.
Dept. We give thee thanks, our Father.
Supt. For the brave and noble heroes who fought to make our world safer and happier,
Dept. We give thee thanks, our Father.
Supt. For these days of peace and prosperity,
Dept. We give thee thanks, our Father.
Supt. For Jesus Christ, our Saviour and our Friend,
Dept. We give thee thanks, our Father.
Supt. For this Christian land in which all are free to worship thee,
Dept. We give thee thanks, our Father.
Supt. Help us to be always true to thee. Amen.

Call to Study. (See Program for first Sunday.)

Lesson Study.

Hymn. "Jesus Shall Reign."

Prayer.

Postlude. (Instrumental.)

Fourth Week: Gratitude for Plenteous Harvests

Prelude. (Instrumental.) "He Shall Feed His Flock," Handel (The Messiah)

Call to Worship.
Supt. Praise ye Jehovah.
I give thanks unto Jehovah; for he is good;
For his loving kindness endureth for ever. (Psalm 106:1).

Hymn. "My God, I Thank Thee."

Prayer. (of Thanks.)

Fellowship Service.
Recognition of brothers and sisters who are less favored.
"When Thy Heart with Joy O'er flowing" (Four Juniors, each reciting one stanza.)
First Junior.
When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O let thy brother,
With thee share.
Second Junior.
When the harvest sheaves ingathered,
Fill thy barns with store,
To thy God, and to thy brother,
Give the more.
Third Junior.
If thy soul, with power uplifted,
Yearn for glorious deed,
Give thy strength to serve thy brother,
In his need.
Fourth Junior.
Share with him thy bread of blessing,
Sorrow's burden share,
When the heart enfolds a brother
God is there.
—*T. C. Williams.*

Solo. "Somebody Did a Golden Deed."

Presenting of Thanksgiving Gifts.

Hymn. "Come, Ye Thankful People, Come."

Offering Service. (See Program for first Sunday.)

Devotional Service.
Quiet Music.
Scripture. Psalm 65:9-13.
Prayer. Our loving heavenly Father, from whom cometh every good gift and every perfect gift, we offer thee our grateful praise today. We thank thee for thy many good gifts to us,—for the ripened harvests of grain and fruit for our food; for the forests with their trees for our use; for the mines in which thou hast stored up coal to keep us warm. For these, and all thy gifts to us, we give thee our thanks. Help us to always remember to share with those who do not have so many blessings as we enjoy. Help us that we may never grieve thee by being selfish. We ask it for Jesus' sake. Amen.
Hymn. "We Plough the Fields."
Recitation. (First year Juniors.)
Back of the loaf is the snowy flour,
And back of the flour is the mill
And back of the mill is the wheat and the shower,
And the sun, and the Father's will.
—*Maltbie Babcock.*

Call to Study. (See Program for first Sunday.)

Lesson Study.

Hymn. "How Strong and Sweet My Father's Care."

Prayer and Response. (See Program for third Sunday.)

Fifth Sunday: Gratitude For the World Family

Prelude. (Instrumental.) "Nazareth," Gunod.

Call to Worship.
Supt. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16).

Hymn. "Holy, Holy, Holy."

Prayer. (Lord's Prayer in Unison.)

Memory Work.

Offering Service. (See Program for first Sunday.)

Hymn. "Love Thyself Last."

Fellowship Service.
Announcements.
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Recognition of World Brothers and Sisters.
Story illustrating our dependence upon the people of other nations.
Recognition of world brothers and sisters of non-Christian lands. (Recited by a first year junior.)

If we sailed away, for many a day
To a country far over the seas,
What would be our surprise to open our eyes
Surrounded by little Chinese
And how sad we should feel to see them all kneel
To idols of stone or of clay
And to hear them reply when we questioned them "why?"
"It's because we know no other way."

Or if we should land in far-off Japan,
Where even the children drink tea,
Their homes and their names, their clothes and their games
Would seem strange to you and to me.
But when we had heard that they knew not a word
Of God's book, or God's house, or God's day,
We'd understand why to their idols they fly,
It's because they know no other way.

So all the world 'round, wherever are found
These people who've never been told
Of Jesus our King whose praises we'll sing
From now, till the time when we're old,
No matter how far, nor how close by they are,
We must find them, by night or by day,
And tell them of Jesus, the Saviour of all
For he is the only true way.
—*Edith M. Casselberry in Keystone Primary Lessons.*

Prayer. (For the people of non-Christian lands.)
Devotional Service.
Quiet Music.
Scripture. Psalm 115:2-9.
Hymn. "We've a Story to Tell to the Nations."
Prayer.
Call to Study. (See Program for first Sunday.)
Lesson Study.
Hymn. "Christ for the World We Sing."
Prayer.
Postlude. (Instrumental.)

MODERN EXPLORERS

By Wynogene Howell Fargher

TEN MILLION girls and boys are exploring the world. They visit one country after another in search of friends. Instead of weapons, these modern explorers use pens—which are mightier than swords.

These young adventurers are not delayed by fear, for backed by the Junior Red Cross they know that everywhere they will receive a hearty welcome. Junior Red Cross magazines published in nineteen languages, all saying "let us be friends all over the world," have prepared the way. These magazines have special pages telling of the work and play of Juniors in the twenty-four countries.

* * *

THE JUNIORS, however, want a more intimate acquaintance, so correspondence has been started between schools of similar grades, with the Red Cross acting as a clearing house.

Japanese children write to Austria:

"We often see your national flag on your Embassy; we long to see it only wave in a peaceful wind. We are really very sorry that we are living so far in the east and you so far in the west, but we write this letter in a humor as if we were speaking with each other and pressing each other's hands."

An Austrian high school boy writes to a Kansas school:

"It is proven that youth is meant to reconcile the nations. For that purpose a Junior Red Cross was organized. No conference will be able to bring about international reconciliation as long as national hatred lives in the hearts of the people. Therefore let's be brothers. Away with barriers and give us your hand through the Junior Red Cross. How glad we shall be to have the same songs, though they be sung in different tongues, and to enjoy the same games."

* * *

MANY LETTERS come from different schools in Poland to schools in Chicago. Human and lovable are the contents. "We tear horribly our clothes, and they don't know what to do with us," wrote the boys in one orphanage. One letter ended:

"We send you, dear mates, our best greetings, and kisses from many of us. (Signed) The Boys from Newegrodek.

"And I also, Kotek, the shoemaker. I also cut wood and light the stoves.

"And I, Anton Porzycki, am a shoemaker and a church boy."

"And I also want to undersign, although I am a bad boy and a fighter.—A. Zurko."

Children in Holland wrote that they laughed when they learned that American children thought they all wore wooden shoes, and then in the next sentence, added, "We were glad to get your letter, for we always thought of America as made up of Indians and cowboys."

* * *

THE CZECHOSLOVAK Junior Red Cross is breaking new paths. One of their slogans is "What the American children did for us, we will do for others." Living up to this, they have sewed for Russian children, and even sent money to the German children.

At Easter, in Prague, is celebrated "the truce of God." For three days all hearts and minds are to dwell upon the plus side of the universe. Expressions of emnity are set aside and newspapers write of the good in the world.

The Junior Red Cross opened the ceremonies. President Masaryk and ministers and high officials occupied the seats of honor. The galleries were filled with boys and girls in the gay reds and greens and pinks, representing not only every part of the Republic, but the neighboring nations of Bulgaria, Rumania and Jugo-Slavia.

Then a slender Slovakian boy read, without hesitation, the children's appeal:

"We want to work for the time when soldiers will no longer have to go to war; we want to fight for peace. We are preparing for peace. We are trying to be strong and healthy and happy, to help each other, not to be envious but to desire all good for our neighbors.

"We ask you today to help us.

"This is what we desire so ardently:

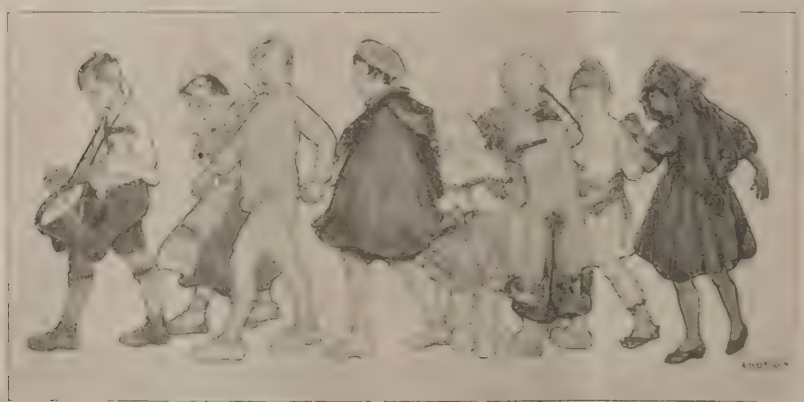
"To replace the struggle for money and selfish gain by a fight for justice and the common good.

"To aim that everyone shall be able to enjoy soul, sun, water and air.

"To combat impurity and disease.

"To replace hate and laziness with love and joyous work.

"To accomplish this we must have peace and unity of all men of good-will. We ask not only these three days of peace; we ask you to prepare for peace and to think of it always. Let us unite our efforts to conquer selfishness and to put service in its place."



CHILDREN OF THE WORLD PLAY TOGETHER

From left to right children represent Belgium, Poland, Holland, Albania, Roumania, Greece, Montenegro. Our merry play is an ever widening circle increased by brotherly love. Brother grasps the hand of brother. One idea unites all. Let us play together. Even in this way we can show our love for each other.

AUTUMN RECREATION FOR BOYS

By Roy A. Burkhart

THE BEST WAY to save a boy is to save the crowd he runs with" is the slogan that the church could well employ as its own. And the best way to save a group is to save it from the dangers of leisure time activities. At last we are awake to the fact that the plane of the spiritual life cannot permanently be higher than the plane of play life. As a boy plays today, so will he live tomorrow.

Play is God's way to develop a life, and we are glad that there is an ever-expanding conception of the church's ministry to meet the challenge of this truth. Life is a unit and the church must minister to it—the parts of the unit, the physical, mental, social and religious. We are all so happy that the church is discovering the values of play to every part of this unit. Physical fitness, co-ordination of mind and muscle and proper physical life expression; a clear mind and proper mental and social attitudes, as loyalty, self-control, courage, appreciation of the beautiful, responsiveness to the Divine, helpfulness, friendliness, cheerfulness, obedience and love for fair play are objectives that any church may realize for its boys through a well planned recreational program, carried on under supervision of spiritual and well trained leaders.

* * *

SPACE will not permit us here to go into a detailed discussion of the essential elements in a recreational program, or the organization for and the principles involved in such a program. It is our purpose, mainly, to make suggestions for an autumn program, the time that is best adapted to the beginning and development of this most important element in a religious educational program for boys.

Some of the items that should be included in this program are reading, music, hikes, indoor and outdoor play, social fellowship, drama, athletics, and gymnastics.

* * *

ANY RECREATIONAL program for boys is not complete without definite suggestions for reading. Too often such a program includes only games, some forms of athletics, an occasional feast, and so forth. To accomplish the best results, the program must be inclusive. If we would properly minister to the leisure time of boys, reading must have a part in our program. Each class of boys should plan together a program of reading for the autumn and the winter, giving each boy the privilege of making certain individual selections. In this list of books should be some devotional books, certain suggestions as to daily Bible reading, some selected biographies, at least one good book on social and personal hygiene, a good list of fiction books, and the suggested missionary books, both home and foreign for this fall and winter. The class should counsel with the pastor concerning the books that are suggested for the missionary reading. If the class has access to a library, this program of reading will not be difficult to administer. If not, books may be secured from the state library, or the members of the class might take turns in purchasing books, with the understanding that the different members have the opportunity to read them.

A fine activity could be arranged in connection with reading, say the home missionary books, as arranging a hike and a discussion of the book around a fire circle, in connection with other events. Until we can get our boys to appreciate good literature and form high ideals in the choice of their reading matter, as well as form habits of reading, our boys will read the wrong books and will not read good literature at all.

* * *

EACH CLASS of boys should give some attention to music in the building of this program. A good suggestion would be to select twenty different hymns and, during the fall and winter, as opportunity will permit, learn the stories of these hymns and memorize at least the first stanza. This will help the boys in their Sunday-school and church worship, and at the same time provide them with content material for their class meetings and their hikes, as well as give them vital, personal enrichment. Different kinds of vocal and instrumental music should be used. A good orchestra is always a valuable asset to a class.

* * *

EVERY BOY loves to get into God's great out-of-doors in the fall. It is a splendid time for hikes of different kinds; the fire circle always has a charm to a boy, and many great lessons may be learned around it that perhaps could not be learned indoors. A hike may be planned to some segregated spot that is entirely removed from outside distractions, where boys may have the privilege of looking into their own lives and facing their own personal problems through the eyes of their teacher, or some father or other man who knows boys and loves them.

A class in Eastern Pennsylvania last fall conducted a vocational guidance class in the out-of-doors. Each meeting included a hike to a "sacred" spot where, around a fire circle, men representing the different vocations brought to the boys at different sessions the appeal and the call to his respective vocation. At the end of the talk an interesting discussion was entered into by the boys, in trying to discover around that fire circle some of the fundamental reasons why their leader chose his vocation, and the things that helped him to succeed. In connection with this activity, the boys read Doxsee's book, *Getting Into My Life Work.* Other hikes may be carried on, as astronomy hikes, bird hikes, wild animal hikes, a hike to learn the habits, in general, of the living things in the out-of-doors.

* * *

THE AUTUMN presents great opportunity for outdoor play, and a time when plans should be made for the winter indoor play. Many boys' classes arrange outdoor basket ball and volley ball tournaments between churches or, in some cases, the boys' class itself arranging a court with an electric light, for the purpose of practising for the winter's game. Playground baseball played by a class itself, or in inter-class fashion, offers a splendid activity. In this connection, there is a great opportunity for service in planning group games for the smaller children of the church, as well as making arrangements for teaching the American games to the children, whose parents are foreigners.

One young men's class in Harrisburg, Pennsylvania, last fall secured the permission of the Police Department to rope off a section of a street for an hour each evening in a foreign district, when the children and parents of foreign families were taught the American games, and the contribution proved to be very successful.

* * *

THE AUTUMN provides opportunity for definite plans in the way of indoor games and activities for the winter. The need for this activity is manifesting itself in hundreds of churches over the country. In new churches, gymnasiums are being provided. In other churches where the gymnasium is lacking, effort is made on the part of the boys to secure a room that is suitable for basket ball, volley ball, and for regular events of the gymnasium.

The item of social fellowship is one that dare not be overlooked. Each boys' class should arrange for a good banquet at least once a year, when representatives from other boys' classes from churches in the community are invited. Definite effort should be made also to get to this banquet boys in the community who are not attending Sunday school. At this occasion, there is great opportunity for them to get acquainted and to get into the attitude where they can easily be won for class membership and for Christ. The autumn is a challenging time for such an activity. In most churches, it is the rallying time, and so fits in well.

* * *

A CLASS in Des Moines, Iowa, meets every Monday night during the fall and winter. A varied program is used; a regular meal is prepared and served by the boys themselves. It not only provides great opportunity for social fellow-

ship, but ministers, in a marked way, to the leisure time and full life development of the fellows.

The autumn presents, through the activity of the Father and Son Week, a splendid time when all the boys of the church can get together for social fellowship and fun. This activity is entered into generally, yet many churches have failed to realize the great benefits that may result from it.

* * *

JUST A WORD in the interest of the drama. One boys' class a couple of years ago undertook the task of dramatizing the events in the life of Christ, covering the fall and the winter, carrying it on in connection with a study of the book, *The Man of Galilee*. Instead of having one of the members take the part of Christ, some one merely read the verses from the Bible, while members of the class took the other parts. Another boys' class dramatized the familiar stories of the Bible. This is an interesting activity and proves instructive. Perhaps the most successful way for this item to be carried on is in cooperation with the girls of the church.

* * *

IN THESE days when the project method is being employed, more and more as the teaching method in the Church school, it is very well for the teacher and the class to keep in mind the fact that many recreational activities may be tied up directly with the Sunday lesson. Last winter a class was studying the parable of the Good Samaritan. At one of their week-day meetings, a member of the class suggested that since there were many neglected boys in their city, it would be a happy idea to secure the names of at least twenty-five of these and be an older brother to them, inviting them to a class party. To work out this plan, it was necessary for the boys to secure the names, visit them in their homes personally, make arrangement for the party to be held in a little grove outside of the city limits. They arranged the program, and followed up the party by visitation. This proved to be a splendid recreational activity, giving great opportunity for service.

* * *

MANY OTHER suggestions might be made. The program, at all times, should be planned in a general way in advance. Just a few additional suggestions may be submitted here. A splendid activity is to put on a Bible story contest among the boys of the church. The girls might be included also. Each boys' class at a meeting of its own should arrange for different members to tell Bible stories. Judges should be present to decide on the fellow who wins first prize. After the first boy is chosen in each class, then a meeting, with the public invited, should be held when each class representative will tell a Bible story. Arrangements might be made for judges again, and perhaps a small prize be given for the best story. A plan like this creates interest in the Bible, and at the same time offers a splendid leisure time activity. In this connection, Bible baseball might be suggested.

"Dads' Night" offers a great opportunity to tie up the class in a definite way with the home. "Local Government Night" offers a chance to develop proper civic attitudes in the minds of the boys. A boys' class in Portsmouth, Ohio, takes charge regularly at stated intervals of the prayer meeting. This has a tendency to tie the boys up to the whole program of the church. Some classes have what they call "Best Girl Night," and associated with this suggestion "Mothers' Night" is a good idea. "Best Fellow Night" is used to great advantage. "Story Night" is another suggestive activity, when reviews of good fiction books may be brought by individual members of the class. These are always helpful and interesting. Instructions in first aid may be carried on to great advantage and profit. It is possible in many cases to secure the free services of a doctor in giving a talk along this line.

* * *

THE FOLLOWING sources for further suggestions in a recreational program for boys will be found helpful: *First Aid Manual*, published by the Red Cross; Bancroft's *Book of Games for the Playground, Home, and School; Phunology*, by Harbin; *One Hundred and One Hymn Stories*, by Price; *Dramatization of Bible Stories for Young People*, by Russell; *Getting Into Your Life Work*, by Doxsee; denominational history (ask your pastor); *Rural and Small Community Recreation*, by the Community Service Corporation, New York City.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

216 Metropolitan Tower, New York City

By Samuel D. Price

THE NINTH session of the Karuizawa Summer School was held in a city of Japan by that name from July 28 to August 7. It is the Lake Geneva School for that country and is held under the auspices of the National Sunday School Association with the cooperation of the Sunday School Committee of the Conference of Federated Missions. A statement on the cover page of their announcement is significant in any nation of the earth: "Today's children make the Church of Tomorrow." Two other sentences are good for world-wide meditation for they apply everywhere. "No church can live long that does not train up the children of the membership to take their places and no church can grow largely unless it reaches out and brings in and trains children of non-Christian families. Experience has shown that the children can be reached by consecrated and trained workers, and it also shows that there are often young people ready to work if they know what to do and how to do it."

Daily there is a devotional period of 25 minutes, beginning at 8 a. m. The general program is a stiff one. Some of the Sunday-school developments in Japan can be noted in the sub titles under Organization and Administration, such as; Plans of organization (city and country), Principles of graded instruction, Group graded lessons for 1925, 1926, Officers and their duties, Records and reports, History of the Sunday School, Worship in the Sunday School, The Pastor and the Sunday School.

For five days previous to the Summer School for Sunday-school Teachers there was a Conference of the Shonen Dan Leaders. This is the new Boys' Club organization for the Sunday schools of Japan. This method is an adaptation of the Canadian Trail Rangers Program.

Daily vacation Bible school work also received due attention during the school. A two days Institute covering this department was held in Tokyo earlier in July at which 35 teachers were present to receive training for the conduct of local D. V. B. Schools. A translation of "Life Stories" was issued just in time for use not only in Tokyo but in many other places throughout the empire.

Making the Sunday School Known in Czechoslovakia

AT A RECENTLY held State Exhibition in Czechoslovakia prominence was given to the work of the Sunday-school. The General Secretary of the Sunday School Association in Czechoslovakia, Rev. Adolf Novotny, was requested to prepare an exhibit. It was in Kromeriz, an old town in Moravia, that the Sunday school for the first time was brought in this manner to the attention of the public. An entire room was used to display the lesson materials, hand work, maps and diagrams. Mr. Novotny is also the representative of the World's Sunday School Association under whose auspices the work in Czechoslovakia is developed.

When Mr. Novotny presented the plan of the Sunday school to the Synod of the Presbyterian Church in that country the following all but revolutionary resolution was adopted. "The Synod of the Czech Brethren Evangelical Church expresses its deep appreciation of the Sunday-school work which begins to become a great help to the Church.

Nevertheless the work is only in its beginning. Our church which has 32,566 children under the age of 14 should have at least 1,500 Sunday schools. Therefore we recommend to the Synodical Committee to ask once again all the congregations which as yet have no Sunday schools to create Sunday schools not only in the residence of a minister but also in places without ministers, and to get into touch with the Sunday School Association of Czechoslovakia. We recommend to all congregations that they enable young people to take part in the Summer Teachers Training Course which Rev. A. Novotny is preparing for this year."

Helps for Germans in Brazil

WHILE Portuguese is the national language for Brazil there are many who are German speaking in Southern Brazil. The Brazil Sunday School Union, of which organization, Rev. H. S. Harris is the General Secretary, is seeking Sunday-school lesson material in the German language from both the United States and Germany. Conference was recently had in Rio de Janeiro with Prof. Sommer of Frankfurt, Germany and arrangements were made to examine the lesson courses and materials for promoting better Sunday-school methods which are published in Germany. Prof. Sommer was a delegate to the Ninth Convention of the World's Sunday School Association which was held in Glasgow June, 1924.

Rev. W. C. Poole, Ph.D., D.D.

DR. W. C. POOLE, President of the World's Sunday School Association and pastor of Christ Church, London, received the honorary degree of Doctor of Divinity from Otterbein College, Westerville, Ohio, of which Rev. W. C. Clippinger, D.D., is the president, at the commencement last June. Previously Dr. Poole had received Ph.D., in course, from Boston University.

Helpful Literature in Arabic

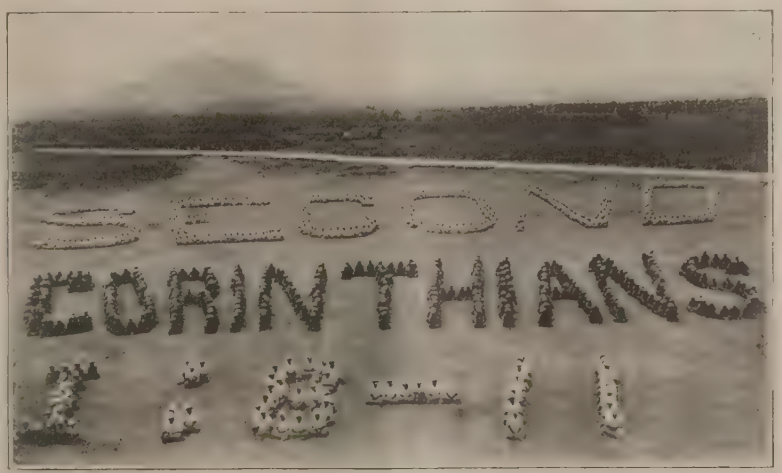
"THE GIRL and Her Religion," by Margaret Slattery, has been translated into Arabic and the printing has just been completed by the Nile Mission Press, Cairo. The first edition will be 1,500 of which 1,000 will be bound in paper, 200 in board and 300 in cloth with gilt stamping. This will add another very useful book to those that are distributed by the representatives of the World's Sunday School Association in Egypt. There is a growing demand in that country for literature which deals with religious education. The literature sales for a month as reported by the Sunday-school Secretary for Egypt, Rev. Stephen van R. Trowbridge, amounted to over $100.

Sunday School Current Events in Greece

PROFESSOR Loutfi Levonian of the faculty of the School of Religion, Old Phaleron, near Athens, writes with enthusiasm of the Sunday Schools in the Armenian refugee camps in Athens and vicinity. The teachers number 32 and pupils 800. There are also Sunday schools in the very much larger Greek camps of refugees. He says: "The catechetical classes in the Greek Orthodox Church are a comparatively recent effort and they really constitute a Sunday-school movement. A few days ago I visited a church near the Old Plato's Academy here in Athens and found more than 200 children in classes under the leadership of the priest. He speaks English fairly well. He came afterwards to call at our theological school and we had a good talk. He earnestly favors a Sunday-school movement for the children. He wanted books and pictures, and we gave him what we could.

"One of our students recently gathered four Greek refugee children from the street in one of the camps, and started a Sunday-school class. He went again and found fifteen had come together and were waiting for him. He told Bible stories and distributed the pictures he had. Now the class has a membership of forty, all being children from the Orthodox Church!

"Our theological students are getting ready for a second summer campaign of Sunday-school work in the great camps in different parts of Greece." This work was begun in the summer of 1924 after Dr. W. G. Landes, General Secretary of the World's Sunday School Association, 216 Metropolitan Tower, New York City, had seen both the needs and opportunities when passing through Athens. At that time conference was had with Prof. Levonian and special gifts were obtained to make this new work possible at the time; but it needs to be maintained as well.



These children are a part of the more than one thousand orphans under the care of Near East Relief in modern Corinth alone, near the site of Paul's ministry. Most of them are under twelve years of age, and are not only without fathers and mothers, but are without country. They represent the seven churches of Asia that *were* in Smyrna, Ephesus, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

"But we had the sentence of death in ourselves, that we should not trust in ourselves but in God which raiseth the dead:

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."—II Corinthians 1:8-11.

THE PRIMARY WORSHIP PROGRAM FOR NOVEMBER

By Dorothy Kay Cadwallader

Theme for November: Thanks for God's Good Gifts

First Sunday

Call to Worship. "Come, Ye Thankful People, Come." (Any standard hymn book.) (Play worshipfully and softly, that the music of this great hymn may become part of the child's worship sense.)

Hymn. "Morning Hymn." (*Songs for Little People*, No. 2. Danielson-Conant, The Pilgrim Press, Boston, Mass.)

"Father, we thank Thee for the night,
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair."

Hymn. "This is God's House." (*Songs for Little People*, No. 8.)

"This is God's House and He is here today
He hears each song of praise and listens when we pray."

Bible Verses. Psalm 100.

Make a joyful noise unto Jehovah, all ye lands.

Serve Jehovah with gladness; Come before his presence with singing.

Know ye that Jehovah he is God: It is he that hath made us, and we are his;

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, And into his courts with praise;

Give thanks unto him, and bless his name.

For Jehovah is good; his loving kindness endureth forever.

Prayer Song. "Lord, Who Lovest Little Children." (*Songs for Little People*, No. 21.)

"Lord, Who lovest little children
Hear us, as we pray to Thee."

Prayer.

"Father of all in heaven above
We thank Thee for Thy love.
Our food, our homes, and all we wear
Tell of Thy loving care." Amen.

(Following the prayer, play the music to the above while the heads remain bowed. From *Song Stories for the Sunday School*, Clayton F. Summy Company.)

Offering Service. Every good gift and every perfect gift is from above, coming down from the Father.—James 1:17.

Freely ye received, freely give.—Matthew 10:8.

God loveth a cheerful giver.—II Corinthians 9:7.

For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life.—John 3:16

(All recite above verses together quietly and reverently while a representative from each class brings the offering.)

Offering Hymn. (*Songs for Little People*, No. 88.)

"We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone,
A trust, oh Lord, from Thee. Amen."

Lesson Study.

(Have pianist play "Come, Ye Thankful People, Come" while children gather around the superintendent for the missionary story.)

Missionary Story. Primary Picture Stories About South America, Story V. (Secure from any denominational board.)

Song. "A Whisper Song." (Played, not sung, as heads remain bowed in prayer.)

Closing Prayer. Dear Jesus, we thank Thee for Thy love. Bless Thy children everywhere and may the day come when they may all know and love Thee. Be with us as we go to our homes. Help us this week to be kind one to another. Amen.

Second Sunday

Call to Worship. "Come, Ye Thankful People, Come."

Hymn. "Morning Hymn." (*Songs for Little People*, No. 2.)

Hymn. "This is God's House." (*Songs for Little People*, No. 8.)

Bible. Psalm 100.

Prayer Song. "Our Prayer." (*Leyda's Carols*, p. 46.)

"Father, hear us as we pray,
Guard and keep us day by day,
Help us feel Thy loving care
Every day and everywhere."

Prayer.

"For my home and friends, I thank Thee.
For my father, mother dear
For the hills, the trees, the flowers
And the sky so bright and clear."
Amen."

Play the music to the above while the heads remain bowed.

("Hymn of Thanks," *Songs for Little People*, No 19.)

Offering Service. Recitation of giving verses.

Offering Hymn. (*Songs for Little People*, No. 88.)

"We give Thee but Thine own
Whate'er the gift may be.
All that we have is Thine alone,
A trust, Oh Lord, from Thee. Amen."

Lesson Study.

(Have pianist play "O, Come All Ye Faithful" while children gather around the superintendent for the missionary story.)

Missionary Story. Primary Picture Stories About South America, Story VI.

Good-bye Hymn. (*Songs for Little People*, No. 96.) (Sung as a prayer with heads bowed.)

"O Lord, our hearts would give Thee praise,
Ere now our school we end—
For this Thy day, the best of days,
Jesus, the children's friend. Amen."

Third Sunday

Call to Worship. "Come, Ye Thankful People, Come."

Hymn. "Can a Little Child Like Me." (*Songs for Little People*, No. 52.)

"For the fruit upon the tree,
For the birds that sing of Thee,
For the earth in beauty dressed,
Father, mother, and the rest.
For Thy precious loving care,
For Thy bounty everywhere,
Father, we thank Thee,
Father, we thank Thee,
Father in heaven, we thank Thee."

Bible. Psalm 100.

Prayer Song.

"Thanks to our Father we will sing
For He gives us everything. Amen."

Offering Service. Recitation of verses. *Offering hymn* (*Songs for Little People*, No. 88)

Lesson Study.

("O, Come All Ye Faithful" played reverently while children gather around the superintendent.)

Story. "The Little Baker Man." (*Stories Children Need.* Carolyn Sherwin Bailey.)

Prayer. Dear heavenly Father, help us to share Thy good gifts with others. Help us to love one another. Help us to be kind one to another. Thank Thee for Thy good gifts. Amen.

Good-bye Hymn. (*Songs for Little People*, No. 96.) (Sung with heads, bowed as a prayer.)

Fourth Sunday

Call to Worship. "Come, Ye Thankful People, Come."

Hymn. "Morning Hymn." (*Songs for Little People*, No. 2.)

Hymn. "This is God's House." (*Songs for Little People*, No. 8.)

Hymn. "Can a Little Child Like Me." (*Songs for Little People*, No. 52, second stanza.)

Bible. Psalm 100.

Prayer Song. "Our Prayer." (*Leyda's Carols*, p. 46.)

Prayer.

"For this good year of ours,
Its sunlight and its rain,
Its wind and stars and flowers,
Red fruit and yellow grain.
For all the joys of living
Of work and rest and play,
We chant Thee our thanksgiving
On this Thanksgiving Day."

(The Children's Thanksgiving Hymn, No. 54, *Songs for Little People*, repeated reverently by the superintendent, as a prayer.)

Offering Service. Recitation of giving verses.

Offering hymn. "Offering Song" (*Leyda's Carols*, p. 12.)

"Dear Jesus, our offering we bring Thee
With gladness this tribute we pay
To Him who looks down on the children
And never turns any away."

Birthday Service. (Recognition of all children having birthdays during November.)

Song. "Birthday Wishes." (*Leyda's Carols*, p. 16.)

"Wishes true we bring you
On this happy birthday.
Kind and dear
Through the year
May the Father keep you."

Birthday Prayer. Dear heavenly Father, we thank Thee that this year has been a happy one for these Thy birthday children. May the coming year be a happy one because they try to do the things they should. Help them to be kind one to another, tender-hearted, loving, forgiving each other. Thank Thee for these Thy children. Amen.

Lesson Study.

(Pianist plays "Come, Ye Thankful People, Come" while children gather around the superintendent for recitation of Bible memory verses for the month.)

Bible Verses

Supt. Every good gift and every perfect gift is from above, coming down from the Father.—James 1:17.

First year. Give us this day our daily bread.

Jehovah hath done great things for us, whereof we are glad.—Psalm 126:3.

O give thanks unto Jehovah, for he is good.—Psalm 107:1.

Second year. Jehovah is nigh unto all them that call upon him.—Psalm 145:18.

Oh give thanks unto Jehovah; for he is good.—Psalm 118:1.

I will praise thee, O Lord my God, with my whole heart.—Psalm 86:12.

I will hear what God Jehovah will speak.—Psalm 85:8.

Third year. Be strong and of good courage.—Joshua 1:6.

Be ye kind one to another, tender-hearted, forgiving each other.—Eph. 4:32.

Serve Him with a perfect heart and with a willing mind.—I Chronicles 28:9.

Enter into His gates with thanksgiving, And into his courts with praise.—Psalm 100:4.

Prayer Song. "Lord, Who Lovest Little Children." (*Songs for Little People*, No. 21.)

Prayer. Dear heavenly Father, we thank Thee for these verses from Thy holy Book. Help us to say them over and over again that they may become a part of us. Help us to know that these little verses will help us to be better boys and girls. We thank Thee for this thanksgiving season. Amen.

Good-bye Hymn. (*Songs for Little People*, No. 96.)

Fifth Sunday

Call to Worship. "Come, Ye Thankful People, Come."

Hymn. "Come, Ye Thankful People, Come." (Sung by boys and girls of the Junior Department.)

Hymn. "Morning Hymn." (*Songs for Little People*, No. 2.)

Hymn. "Can a Little Child Like Me." (*Songs for Little People*, No. 52, second stanza.)

Hymn. "Praise Him, Praise Him." (*Songs for Little People*, No. 6.)

"Praise Him, praise Him
He is love, He is love
Praise Him, Praise Him all ye little children
He is love, He is love.
"Thank Him, thank Him, all ye little children
He is love, He is love
Thank Him, thank Him, all ye little children
He is love, He is love. Amen."

Bible. Psalm 100.

Prayer Song. "Lord, Who Lovest Little Children." (*Songs for Little People.*)

Prayer. Dear heavenly Father, we thank Thee for all Thy goodness to us. We thank Thee for mothers and fathers, sisters and brothers, and all our friends. We thank Thee for all Thy good gifts to us during this past year. We praise Thee. We thank Thee. Amen.

Offering Service. Recitation of giving verses.

Offering Hymn. (*Songs for Little People*, No. 88.)

Lesson Study.

Hymn. "America the Beautiful." (Sung by Junior boys and girls.)

Closing Prayer Song. (*Songs for Little People*, No. 98.)

A. M. LOCKER leaves the International Council as Director of Organization and Promotion on October first to become Executive Secretary of the Inland Empire Council of Religious Education, with headquarters at Spokane, Washington.

Mr. Locker was Field Superintendent under the International Sunday School Association, and continued in that position under the International Council. At the last meeting of the International Executive Committee the position of Field Superintendent was changed to the Department of Organization and Promotion and the responsibilities of the Director greatly enlarged. Mr. Locker was elected to this new position, but he has felt for some time an inclination to return to a State Secretaryship, in which work he was highly successful before coming to the International Sunday School Association seven years ago. He was offered several positions of this kind, and finally accepted the Inland Empire.

No member of the International staff has been more loyal to the new organization nor more faithful in the performance of his duties than Mr. Locker. He is respected and loved by the General Secretary and all who have been associated with him at the International headquarters and in the field. The very best wishes of his host of friends go with him as he takes up his new duties in the great Pacific Northwest.

AUTUMN RECREATION FOR GIRLS

By Esther I. Williams

RECREATION is the re-creation or fashioning of the soul in the image of God, in whose likeness it was created. Bearing this fact in mind, one clearly sees that the church is a vital factor in the recreational life of the community. The church that does not provide a genuine, wholesome recreational program for its constituency will find its young people seeking an expression to their surplus energy in a recreational life that the church would be loathe to stamp as "Christian."

"One learns more about an individual in one hour's play with him than a year's conversaion with him." Do the members of your church know how to play with each other? *Many* folks have tried to play on "teams" (committees) in the church and have failed because they did not know T-E-A-M W-O-R-K. A frequent answer to a request by the pastor to serve on a committee is, "Oh, no, pastor, I can't serve on that committee, because Mrs. Jones and I don't talk with each other." Is that the kind of team work that will bring in the kingdom of God?

Since there is a place for recreation in the church's program, what should be the nature of that recreation? A Christian's recreation should be: (1) Free from immoral suggestion, (2) wholesome and pure, (3) reasonable in the amount of time and money spent on it, (4) free from fraud and trickery, (5) four fold—physical, religious, social and mental—"in the image of the Master Man of Galilee"—Luke 2:52, "And Jesus G-R-E-W in wisdom, in stature, and in favor with God and man."

Are the recreational activities of your church constituency (church, Church school, young people's society, etc.) Christlike?

A program that will nurture the Christian development of an individual must be directed and guided by one who is vitally concerned in Kingdom building. No one from the "outside" should be "imported" to direct the recreational activities of the church. The natural leader is the one who is the leader of the group on Sunday. This leader should be deeply spiritual, not deeply solemn. He or she should always create a happy atmosphere. It should be the purpose of the leader to develop volunteer leaders. The director needs to visualize, organize, deputize, and supervise.

* * * * *

HAVING considered the place of the church in a recreational program, and a leader's responsibility, let us tarry awhile on a few program building principles. Every program should have a definite aim or purpose. The committee should know clearly what objective is to be met and then *meet* it. The personnel of the group must be taken into consideration. This includes age, sex, number, and interests of the group. "The dress that fits Mary will not always fit Susie." Careful thought should be given to the place where the activity is to be held, indoors or outdoors. Every program needs a definite starting time and closing time. Too many programs lack interest because they start when the crowd "eventually" comes, and close when the group "takes the last car home." If refreshments are served, the amount of money spent on them should be limited. This plan is better than limiting the number of articles served.

Equipment at hand and ready for use is a very essential part of a successful program. Let us not find ourselves unprepared like a certain class of girls. The group had to be content to eat rolls and pickles because some one had forgotten to bring the frankfurters. Every program should have an attractive, "different" name. The term "social" is hackneyed. It has been used so constantly that groups are continually being "socialized."

Many folks exclude the "religious tone" from their programs. When such a spirit does not enter the program, the leader has lost sight of what recreation is. Such a spirit can be produced by having a short worship period well planned. May be the leader would like to close the activity with the friendship circle, when all the members of the group form a large circle, cross their arms and join hands with the person next to them, then sing together, "Blest Be the Tie That Binds."

* * * * *

AFTER considering a few of the program building principles, let us give some thought to some appropriate themes for autumn programs. The calendar itself is a rich mine of recreational themes. Any day you might choose during the year has one or more historical events connected with it which might be used as a theme for recreation.

October 12—Discovery of America.

October 15—Vergil born, B. C. 70. Roman Epic poet.

October 27—Birthday Theodore Roosevelt, 1858.

October 30—Dedication of Solomon's Temple (B. C. 1004).

October 31—All Hallowe'en. Vigil of all Saint's Day, Witches Night in old Celtic calendar.

Indoor Social Recreation

Harvest Home Night
Discovery Party
Post Vacation Scenes
Superstition-Night.

Outdoor Recreation

Picnic Hike and Wiener Roast
Hare and Hound's Race
Nutting Parties or Chestnut Roasts

Fellowship and Feeds

Poem Treasure Hunt
Fudge Party and Corn Pop
Health Carnival
Music Memory Contest
An Ambitious Party

November 3—Birthday of William Cullen Bryant, 1794. Author of "Thanatopsis," etc.

November 4—General Election Day

November 10—Birthday Martin Luther, 1483.

November 11—Armistice signed, 1918.

November 27—Thanksgiving Day.

PROGRAM SUGGESTIONS

Indoor Recreation

League of Nations Party
Ping Pong Tournament

Outdoor Recreation

Outdoor Volley Ball
Marshmallow Toast—Campfire and Serenade

Fellowship and Feeds

Thanksgiving breakfast
Missionary Post Card Writing
Pot Luck Lunch

Entertainments

Bryant and Luther Nights
Citizenship and World Peace Nights
Oriental Bazaar
Election Returns and Radio Night
Baskets and cheer to the poor

* * * * *

AUTUMN is an ideal season of the year for hikes. It's great sport to take a group on a "bat." Part of the group lays a trail leading to a pleasant nook in the woods. Another group prepares the "bean hole." Dig the hole about eight inches deeper than the ten quart pail in which the beans are to be baked. Line the hole with stones; build a fire in the hole to thoroughly heat the stones. Remove the coals; place the pot in the hole; shovel coals around and over the covered pail, first covering the lid of the pail with a bit of soil. Then put the coals on top of the pail, too, and cover all with soil and sod. Leave alone until the following day. In case of rain, cover with bark. The following day, the group goes about the regular duties; some to school, store, office or factory. At 6 P. M., sharp, the girls take a snappy hike to the woods. Each one busies herself gathering wood for the trench fire in which the potatoes are roasted. Every one is given a two-pronged stick of "sweet wood," a piece of steak, bacon, a slice of onion and celery, and the party is now preparing kabobs. What are kabobs? Here's the recipe. Have good glowing embers. Take some good tender beef steak, cut up into two inch squares, the thickness depending upon personal preference. Slice bacon into same sized pieces. Slice onions and celery. Place thus on the two-pronged stick: a piece of steak, then onion, then bacon, then celery, repeat several times. Broil slowly over a good bed of glowing embers,

season and place between rolls and eat.

The group might like to sing together the following "grace" song to the tune of "Have Thine Own Way, Lord."

Father in Heaven, hear us we pray,
Grant us thy presence ever, alway.
Be at our meal, Lord, bless all we do,
May we teach others love for thee, too.

After supper, the girls play games—Hare and Hound, Last Couple Out, Do This and Do That, etc. (Bancroft, *Book of Games for the Playground, Home, and School.*)

Following the games, there should be a well planned "Hillside" Vesper service, in which the leader brings an inspiring message to the group. On the way home, some one who is an authority on astronomy could lead the group in a "star gaze," in giving instruction concerning the planets, stars, and the heavens. A very appropriate close to such an evening might be a "hymn" hike—when the group is divided into groups of four. Each line of four leads the entire group in a verse of a familiar hymn. The idea is to see how many hymns can be sung without repeating any previously sung. Before the final "good night" prayer, the group would enjoy getting into circle-formation and then sing the verses of "Let the Lower Lights Be Burning," with the flashlights extinguished. When the chorus is sung, all should flash their flash lights towards the heavens. A brief sentence prayer would close the "Bat."

Every successful program takes careful and diligent planning in advance of the time of executing the plan. Some source materials that are worth studying are:

Powell: *Recreational Leadership for Church and Community.*

Harbin: *Phunology.*

White: *All the Year Round Activities for Young People.*

Geister: *It is to Laugh.*

Rohrbough: *Handy.*

COLUMBIA EXPLAINS THANKSGIVING

A Thanksgiving Service for Juniors

By Ada Rose Demerest

A SHORT SERVICE for a Thanksgiving program. It should be preceded by songs of thanksgiving and a thanksgiving prayer.

With slight modification, this service could also be used for Armistice Day.

Suggestions for Costumes

Columbia: A white, flowing cheesecloth dress, with a band of blue diagonally across the front from the left shoulder, and a band of red across from the right shoulder. A gold crown. In her right hand she may hold either a sceptre or a small American flag.

Four Child Speakers: Regular costumes of boys and girls.

Red: A red cheesecloth dress.

White: White cheesecloth dress.

Blue: Blue cheesecloth dress.

Stars: Blue cheesecloth dress with stars scattered all over it.

Boy who gives tribute to flag: Regulation suit.

It would seem best to have boys take the Prologue and the tribute to the flag; also two boys in the group of Child Speakers.

Girls might take the parts of Columbia, two in the group of Child Speakers, and Red, White, Blue, and Stars.

Prologue:

A fair land is ours, and a good land,
With plenty from garden and plain;
With forests, and rivers, and mountains
Wide stretching fields of ripe grain.

A fair land is ours, and a brave land,
Though at times our high purpose may wane;
May God make us worthy our country,
For it we give thanks once again.

But wide as the world is God's country;
And kin to all nations are we;
Since our land is favored, 'tis our task
To help all lands be peaceful and free.

Scene: Columbia sits in a chair in the middle of the platform, well toward the back. Just back of her chair to the left is a large American flag on a standard; just back of her chair to the right is a large Christian flag also on a standard. The three "Symbols" sit on low stools at Columbia's left.

Columbia (musing): The year is waning. The month of November has come again with its two notable days. For another year my flag has floated joyously over a country at peace. Once again our whole nation pauses in its pursuit of education, business, and pleasure, to return thanks to God. We remember that since those far-off days of our Pilgrim Fathers, though this country has passed through storm as well as calm, its blessings have always been more than could be numbered.

(As Columbia says the last sentence four children enter from her right, first speaker walking alone, second and third speakers walking together and fourth speaker walking alone.)

Columbia (looking to her right): Ah, who comes here?

(As children come to a halt, they salute Columbia.)

First Speaker: We were told we might find you here. We wish to speak with you.

Columbia: Speak on.

First Speaker: In our public schools, in our Sunday schools, and many other times, we salute the flag, pledging it our allegiance. We know the flag stands for our United States of America, but we want to know the meaning of its red and white and blue. Can you tell us?

Columbia: You shall know that which you desire, though I will let each symbol speak for itself. Up, O symbols of our fair flag; speak to these youths of our land who seek to know its hidden meaning.

(Three symbols stand.)

Red: The red of the flag stands for bravery. But some people think bravery means only courage in battle, amid shriek of cannon and roar of guns. It means also courage to keep our country free of greed and graft and selfishness; courage to enforce our laws, and give protection and fair treatment to the poor and unfortunate, and to the foreigners in our midst. It is brave to fight, when one must fight for the right; but peace is far better, and some day people will see that the finest bravery is required for peace and real brotherhood.

Blue: I stand for truth which shall endure forever and make people free. Truth is high honor, fair dealings, faithfulness and righteousness. Truth should guide nations, and parties, and individuals alike. Jesus, our great Teacher and Guide, said, "I am the *way* and the *truth.*" If a nation or individual shall follow Jesus, it shall know the truth and through truth it shall endure forever. Happy is that nation or individual that follows after truth.

White: I stand for purity. Jesus said, "Blessed are the pure in heart, for they shall see God." Purity will lift nations or individuals to heights where they may have fellowship with God and know His will. A pure heart is one harboring no evil, no unkindness, no vengeful thoughts, no selfishness. Blessed shall be that nation that seeks for purity and wins it. It shall become great.

Columbia: Does it not fill your hearts with joy and pride to think of such wonderful messages being signalled to all our people as our beautiful flag floats to the breeze the length and breadth of our land? But there is another symbol you did not inquire about.

First Speaker (pointing to Stars, who comes onto the platform at left): Columbia, look, here comes the symbol of the Stars. Is that the one you meant we did not ask about?

Columbia: Yes. This symbol was off doing my bidding. I knew it would return before you went away. (Turning to Stars) Stars, here are youths seeking to know the meaning of our flag. They have heard from Red and White and Blue. Have you a message for them, too?

Stars (speaking to children): Wonder-

ful meanings live in the colors—red, white, and blue. But the stars that shine out from their field of blue carry a message of service, without which our flag would fail to fulfill its greatest mission. As the stars in the sky shine to help light the darkness of night, so the stars in the flag must shine out to light the darkness of a world. Wherever there are shadows of ignorance, of oppression, of fear, there shall our stars shine, clear and bright and fair. America must be brave and true and pure. But America, rich, powerful, at peace, must not be content to live for itself. The stars, one for each state in our Union, stand for service, and all must help to make them shine.

First Speaker: But we are only boys and girls; how can we make them shine?

Second Speaker (thoughtfully, as if thinking it out): I helped a blind man across the street the other day. If I do my work around the house—and study—just little things like that, will they help make the stars shine?

Columbia: Yes, indeed! There is an old proverb which says: The light that shines the farthest, shines brightest nearer home.

Third Speaker (thoughtfully): I don't like foreigners. Will trying to treat them kindly—or—inviting girls to go to Sunday school make any difference in the shining of the stars?

Columbia: Oh, yes!

Fourth Speaker (eagerly): Oh, our Sunday school gives gifts to orphanages, poor families, to missions, and to relieve the people of Europe who have not yet recovered from the awful effects of the war. I guess that is making the stars shine a long way off, isn't it, and helping America to serve?

First Speaker: Why, I never thought all these things would count so much! I thought it was only grown up people who vote, and the Congressmen who make our laws, and people like that, who could really help America serve. If what we do really helps we will try to do more. We are so prosperous and happy ourselves, we want to do all we can to help make the world happy.

Columbia: Thank you, boys and girls. And now you have come to know the real meaning of the flag you salute. Once we thought of the flag as the sign of victory in battle. People thought it should wave over forts and battle fields, the symbol of valor. We want to think of it hereafter as a symbol of peace, security and service, flying over schoolhouses, public buildings, homes. Wherever the flag flies, there shall be found a people who will be brave, if bravery is needed for protection of homes and family—but brave always to do their duty; true to themselves, their fellowmen and God; with clean hands and pure hearts. Wherever the flag flies, there shall peace be found, and there shall America serve at home or abroad. She must send her light out to all the earth, in grateful remembrance of the wonderful blessings our country has always enjoyed.

(Columbia rises as a boy comes onto the platform from the left; he takes his stand well toward the front, not hiding any of the symbols or Columbia, and recites the following:

Oh, how we love it, our flag,
Glorious ensign of light;
Star-jewelled banner unfurled to the breeze,
Brave red, true blue, and pure white.

Oh, we would cherish our flag,
Its radiant colors keep true;
That fair and unstained it may wave through the years,
We pledge it allegiance anew.

Oh, we would serve it, our flag,
Banner of hope in the sky;
Defender of righteousness, shield of the weak!
For this may we keep it on high.

When the boy has finished his tribute to the flag, he shall turn to the audience and say:

Boy: Let us all rise and salute the American flag, after which we shall sing the first verse of "My Country 'Tis of Thee"; then we shall salute the Christian flag, the only flag that can float above the stars and stripes, the symbols of world brotherhood in Christ, after which we shall sing the last verse of "My Country 'Tis of Thee."

Boy will lead in the sa ute to American flag, saying:

Boy: Attention! Salute!

All: I pledge allegiance to my flag, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all.

All sing.

Boy will lead in salute to Christian flag, saying:

Boy: Attention! Salute!

All: I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love.

All sing.

(Columbia remains standing during salutes, but Columbia and the symbols of the flag do not salute; others on the platform salute with the audience.)

First Speaker of the group of children will close with the benediction:

First Speaker: Our Father, we give grateful thanks to Thee this day for unnumbered blessings. Continue to bless us and keep us; continue to let Thy face shine upon us and give the whole world peace. Amen.

Curtain.

Note: If the school has arranged for a Thanksgiving offering for any cause, the gifts can be brought in and set before Columbia when **First Speaker** gives paragraph beginning, "Why, I never thought all these things would count so much." Then the Speaker can conclude the paragraph with something like this: "Here are our gifts for ———; we hope they will help to make Thanksgiving a happier day for them."

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AND WHO IS MY NEIGHBOR? Issued by the National Conference on the Christian Way of Life, whose short title is The Inquiry. 231 Pages. Distributed by Association Press, New York.

This is volume one in the Conference's outline for the study of race relations in America. Its purpose is to serve a wide-spread inquiry into the meaning of Christianity for human relationships in the present-day world.

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THE NORMAL COURSE IN PLAY. By the Playground and Recreational Association of America. Joseph Lee, President. 261 Pages. Price $2.00. A. S. Barnes and Company, New York.

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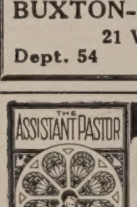

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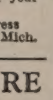

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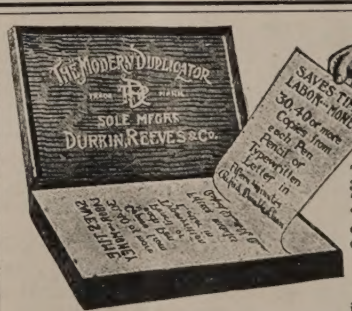
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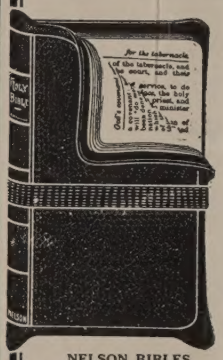

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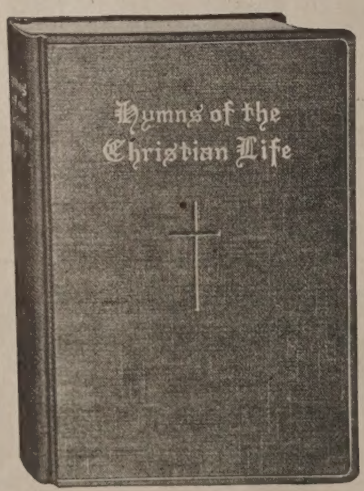

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